

Harming the environment may become crime

Stan de Jong

OTTAWA — The worst forms of pollution acts or omissions which seriously harm individuals and their environment should be treated as crimes punishable under the *Criminal Code* and as rigorously enforced as any other crime.

That is the key recommendation of the Law Reform Commission of Canada's Working Paper (#44) entitled "Crimes against the Environment."

Says Commissioner Louis Lemelin in a news release: "The sheer enormity of the destructive forces which pollution can unleash to our detriment and to that

of our environment could scarcely have been envisaged when Canada's *Criminal Code* was enacted almost 100 years ago."

Dangerous proliferation

Many pollution offences can presently be dealt with under the

existing regulatory system. But criminal law must be brought to bear against these worst offenders who intentionally, negligently or recklessly harm or endanger the environment by their acts or omissions.

Referring to the dangerous proliferation of toxic substances, the Working Paper notes: "In the class of chemical substances alone, more than four million have been identified. Of these,

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Thinkbit

"There are not many Europeans who willingly call themselves fundamentalists, but in America millions pride themselves on the name."

From: *The Wanderer*, December 12, 1985.

Research shows pre-born children remember sounds

Marian Van Til

WASHINGTON, D.C. — If unborn children are regularly talked to by their mothers, they remember what they have heard, concludes a new study.

Studies of "prenatal behavioural

development" by psychologist Anthony DeCasper of the University of North Carolina have proven that newborns can detect the difference between their mothers' voices and those of other women (and that they prefer all types of female voices to male voices). A more recent study has tested the idea that those preferences are a result of prenatal experiences.

DeCasper conducted experiments in which women read to their pre-born children with the result that the children could recognize the stories after birth.

Expectant mothers began reading about six weeks before their babies were due. Each day, the babies were read the same Dr. Seuss story at a time when their mothers thought they were awake. After birth, the babies were tested in a bassinet equipped with an artificial nipple and earphones for listening to recordings of stories.

Researchers measured the amount of sucking the babies did in response to various tapes. The babies showed a preference for (i.e., sucked more) while listening to tapes of the particular stories their mothers had read to them before birth rather than for tapes of their mothers reading other Dr. Seuss stories.

DeCasper pointed out that "women who had never recited a story [to their pre-born babies] delivered infants who had no preference for the Dr. Seuss stories."

Dr. Norman Krasnegor of the U.S. government's National Institute of Child Health and Human Development is convinced that as a result of such studies, "we are moving to a new frontier of knowledge, pushing back the time at which we can observe the roots of behavioural development and really utilizing that knowledge to benefit the health care of children."

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Report highlights ethnic diversity

Henry de Jong

TORONTO, Ont. — All things may be equal in this land of opportunity, but you wouldn't know it from looking at the socio-economic characteristics of Ontario's ethnic groups.

A report, just released by the Ontario Ministry of Citizenship and Culture gives a fascinating glimpse into the makeup of ethnic groups about which most of us know very little, if anything. The report is already a bit dated; it uses statistics from the 1981 census. But, like any recent snapshot in a photo album, the subjects are still easily recognized.

The report uses "ethnic origin" as the basis for making its comparisons. Theoretically, no one in the New World should be able to escape this

classification net. Some 20,000 Ontarians did, however, specify their ethnic origin as "Canadian." Perhaps these true Canadians are transplanted Newfoundlanders.

Ethnic diversity

The statistics on ethnic origin reflect, of course, each census respondent's perception of his or her ethnocultural background. Some may simply not know or may mistake the origin of their ancestors. Others — the offspring of "mixed" marriages — may list multiple origins, or just the most dominant one. And there are others for whom language or religion, rather than country of origin, determines the group with whom they wish to be associated.

Ontario's ethnic diversity is apparent from the fact that 40 per cent of its population is neither British nor French. Next to these, Italians are the most numerous, with the Germans and the Dutch following close at their heels. These five groups, alone, can each claim more than two per cent of Ontario's population.

Ontario's 24 largest ethnic origin groups (see box, page 4) make up the statistical base for the report. Except for the Native Peoples, all of these ethnic groups are here because of immigration. When did they come and where did they go?

Within each stream of immigrants from a particular country a "wave" can be detected. The greatest wave of British, Ukrainian, Jewish and Finnish immigrants came before the Second World War and the biggest wave of Polish and Baltic immigrants came immediately after. Next came the Dutch and the Germans, in the period 1951-1955, and after them the Italians, Magyar-Hungarians and Scandinavians.

The second half of the 1960s saw a wave of French (not necessarily from France), Greeks, Yugoslavians, Czechs and Slovaks. Opportunity in the 1970s belonged to the third world, with the exception of two old world latecomers. The peak of Indo-Pakistani, Black, Far East Asian, and Filipino, as well as Spanish and Portuguese immigration came in the first half of that decade, with the Chinese and Asian Arabs following later.

As could be expected, the more established immigrant groups have a larger proportion of older people in them than the more recent immigrant groups (see boxed diagram).

Continued on page 4 ...



Photo: People Like Us: Celebrating Cultural Diversity

Calvinist Contact

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Editorial

Don't be afraid of being odd

I have come to the conclusion that to be fully human one must develop certain eccentricities. The older a person gets and the stronger he feels about himself, the more he finds himself doing things for his own reasons, things which others may think strange.

My own experience with this phenomenon came gradually. It was upon me before I knew it, in fact. Just lately, I have been the object of some good-natured ridicule by my children as well as by some of my friends. It concerns the fact that I wear the upper part of a colourful sock around my wrist. One of my friends actually termed it "a wonderful eccentricity" on my part.

Personally, I am somewhat amazed at the fact that people should consider a perfectly normal act eccentric. But so be it. I wear the colourful sock part to hold an ointment patch in place. I require the ointment because of my heart condition. Now, I could have gone to the drugstore and purchased a contraption that is designed for such things, but I chose not to. The sock serves the purpose equally well. And since my wife had a few "single" socks lying around, I feel more than justified in making stewardly use of what would otherwise languish in the laundry room in the vain hope of being reunited with a missing partner.

There have been other incidents in which I have felt the pangs of scorn. Most of my family think that I do not understand the relationships between colours. My tie does not match my shirt, or my scarf is engaged in a battle with my jacket. I must admit that part of the problem is that I tend not to pay enough attention to how I look, and I still have much to learn about the subtleties of the colour wheel. But there is a deeper reason behind the way I dress. Again it is my sense of stewardship.

I simply do not want to spend the money that is required to have a wardrobe carefully chosen according to colour groups. I prefer to buy second-hand clothing, and the choice in second-hand stores is not always the greatest. As a result my wardrobe tends to be a little haphazard.

Living in circles

Before I go any further, let me explain what I understand eccentricity to be. The image which the word conjures up is that of a circle with a centre. "Eccentric" means that you have moved away from the centre. It can also mean that you have adopted a point other than the one others have chosen as the centre of their circle. Consequently, your circle no longer is concentric with other circles. (Perhaps someone in the house has a grade 7-8 geometry book that will illustrate what I am talking about.)

Now apply this geometric phenomenon to the human situation. Suppose someone you know considers money to be the centre of her existence. Her life revolves around money, the way a circle revolves around its centre. If you do not share this commitment to money with this other person, but have chosen, let's say, honour to be the most important thing in life, you will build your life around that centre. You will discover, in the process, that your circle is not concentric with the circle of the woman who chose money as her highest goal. She will do things you would never do.

She will sell her honour for money. On the other hand, the woman will think you strange because you will pass by opportunities to make an extra buck because you treasure your honour. And what, after all, is honour? It doesn't put bread on the table!

Each person considers the other person stupid. If you were to use my understanding of the term, you could say that each person considers the other person eccentric.

There are many levels at which you and I are eccentric to each other. Your life may revolve around farming and mine around opera. As a result we don't always understand each other. We certainly don't share the same experiences. But it is to be hoped that in the most fundamental things of life we are concentric, not eccentric. Let Christ be the centre of each of our lives, so that at the level of spirituality our lives show similar revolutions around this centre. That way we can support each other, be part of the same configuration of praise, as we live, move and have our concentric being.

Free to be "you"

But there are levels at which you and I must feel free to be eccentric to each other. Otherwise the communal configuration of praise becomes a pretty boring and non-praising affair. We should not all dress the same, as if dress is an external matter dictated by popular opinion. Dress should express the unique character of the person.

We should not all use the same jargon as we talk about our faith. Does your brother say that he has accepted Christ as his Lord? Feel free to say that Christ has accepted you as His servant. That too makes for a perfectly good testimony, don't you think?

We should not all practise virtues the same way. It is obvious from what I wrote earlier that stewardship ranks high in my book. It is one of the centres around which I build my life. It is one of the things that gives me a "wonderful eccentricity." But I do not expect everyone else to apply that virtue as I do.

Some people love to dress well, coordinating all their colours. They would not dream of wearing part of a sock around the wrist. I can appreciate that. Besides, where would the clothing industry be if everyone went to second-hand stores? Perhaps they practise stewardship by buying good quality stuff that will last. Perhaps these same people are good stewards when it comes to buying cars or maintaining them. Maybe their eccentricity consists of adopting a lifestyle that keeps close to nature. Maybe they believe in wholistic medicine.

Whatever it is we do as servants of the Lord, we should all be a little odd in some way. Ask yourself the question: Is there anything about me that is strange in the eyes of my friends or colleagues? If the answer is no, you are in trouble. You have surrendered your God-given freedom to be "you" to the collective pressure to be "nobody."

Think about it.

Post Scriptum

Just to show our readers how difficult (and necessary) it is to be an odd person, let me share a few comments made by staffmembers after they read my editorial. "Saying that you make stewardship a priority is just another way of hiding the fact that you're a cheap Dutchman." Or how do you like this one? "The lengths people will go to in order to rationalize their lack of taste!"

I rest my case.

Letters

Editor's response smug

I was greatly peeved by your reply in *Letters* (January 31, 1986) to the request of one reader to print the Dutch series, "Bertus," in English in some upcoming issues.

I take issue strongly with your smug and final answer to this reasonable request from someone who should be considered one of your valuable subscribers. You said, "... such a translation would serve very few." Expediency may be a consideration, but the brevity of your insulting dismissal of his opinion must have angered him, as it did me. I am responding as one of your "very few."

You prefaced that statement by the words, "Since most of our readers are

bilingual" If most are bilingual, that must mean that the rest of your readers can read only Dutch or only English. Maybe, then, since this *is* Canada, it is fair to assume that the number of English-only readers is greater than the number of Dutch-only readers. We who are English-only are most likely the majority of your "other" readers, and not the "very few" as you seem to think.

Even airline magazines (legislation granted) publish English and French side-by-side for the benefit of all in this bilingual country. If an article or series is good enough for printing in your publication, then it should be available to *all* your readers. If this means translating a worthwhile piece, then it's a service you should provide for the "greater" few as well.

I appreciate your publication for its many fine qualities. However, your Dutch pages leave me out in the cold, and your uncaring response leaves me shivering.

Peg De Boer,
 Calgary, Alta.

Congregational singing, please

Because of circumstances, we listen to many taped sermons from all over Canada, in English and in Dutch. But you never hear the congregation singing. Because the minister or songleader wears a mike on his tie, you hear only his voice.

Now, we love male voices, but we prefer congregational singing. Did you

ever listen to the record "Urk Sings," which is congregational singing in the Petra Church in Urk, The Netherlands? Beautiful!

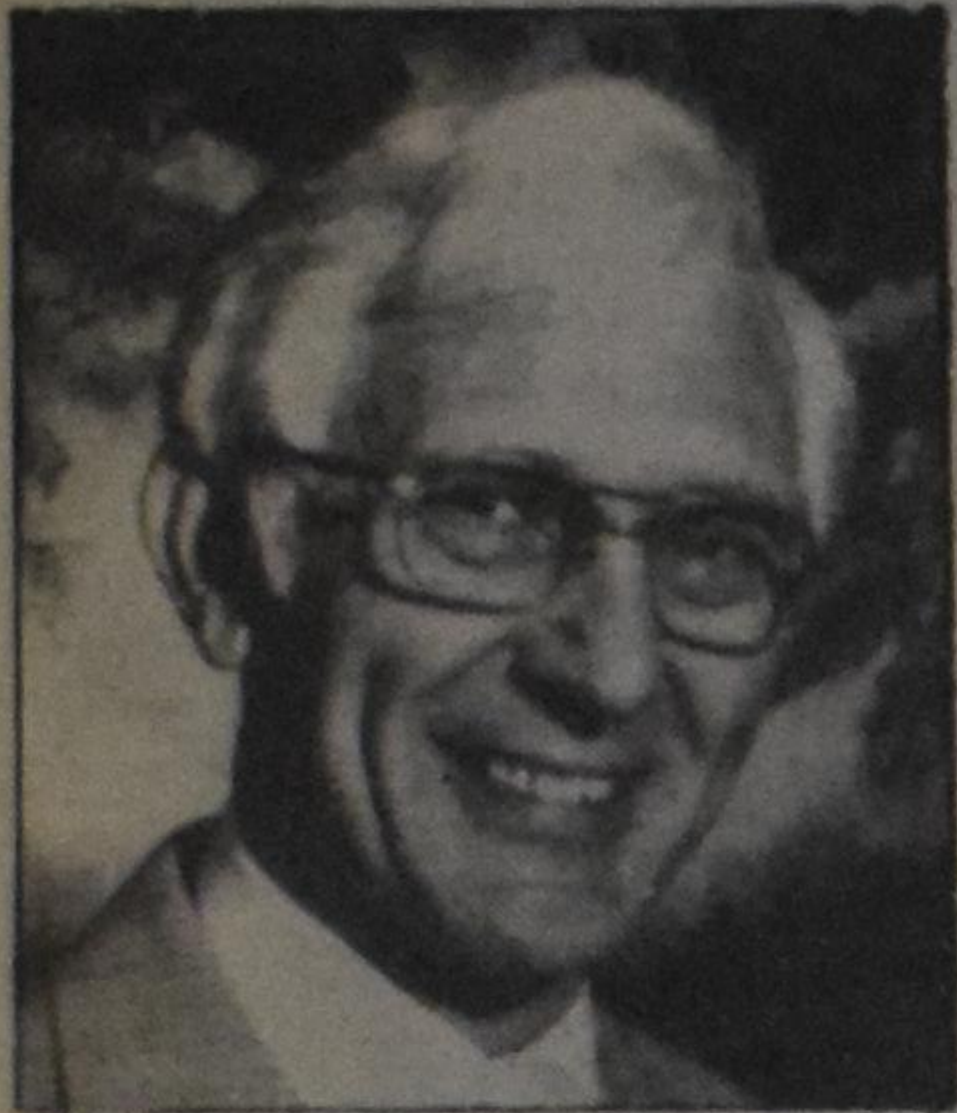
Would you ministers and others please take off your mikes when there is singing, and let the congregation be heard? That is part of Word proclamation too.

We hear tapes from Holland too and, despite the situation in the *Gereformeerde Kerken* (Reformed Churches), they contain excellent sermons that are in accordance with God's Word. And the *gemeentezang* (congregational singing) is included!

Two elderly readers

P.S. Better leave our names off because for three years I have been talking about

SKYLIGHTS/WILLIAM R. RANG



... There is something of an ostrich in each of us. You will remember from your school days that ostriches, when aware of danger, tend to stick their heads into the sand.

Ostrichism

Scientists have come to the conclusion that the average human being consists of about 10-million million cells. That's a one with no fewer than 12 zeroes behind it. An astonishing number indeed. Each of these cells is a living creature that consists of a jelly-like substance. In a miraculous way, the Lord God programmed each cell to perform a specific task so that human cells produce human beings and those of an ostrich produce an ostrich. They show the enormous wisdom of the Creator.

We're not much like ostriches. I'm sure that we are more beautiful, that we can adapt more easily, that we are more intelligent, and so forth. In spite of all this, there is something of an ostrich in each of us. You will remember from your school days that ostriches, when aware of danger, tend to stick their heads into the sand. Their way of thinking is quite simple. If I cannot see you, you cannot see me.

When a human being adopts ostrich ways, it could be called "ostrichism." We see it all around us.

Ostrichism occurs in us in our response to sin. It is, first of all, a denominational illness. If we do not see the ills of our church, the ills are not there. One of the present ills of many churches is a shift in the interpretation of faith. All around us people are equating faith and feeling, whereas one of the true earmarks of faith is obedience.

Ostrichism is also a marriage illness. At the root of every marriage breakdown lies a lack of commitment. The absence of commitment leads to the absence of communication. Many people stick their heads into the sand in the vague hope that things will correct themselves. They usually don't.

Ostrichism is also an illness in the nurturing process within our families. There are parents who simply do not want to know what their youngsters are doing. They nicely go to bed before the kids come home and the next day no questions are asked. What a parent does not see or hear simply isn't there. Later, when things go really wrong, they show surprise and anger. Yet the anger should be directed towards themselves.

Ostrichism. It really is an illness of the faith.

Take your stethoscope, my friend. Each of us has some examining to do.

William Rang is principal of the Christian School in Dunnville, Ont.

Longer Letter

Anti-communist zealotry as dangerous as communism

Fred Schwarz's letter ("Dialogue with a potential communist recruit") came to my attention on the same day that I received a letter from his organization describing his anti-communist crusade in Central America. They both exhibit a blindness to which the evangelical Christians in the United States have been consistently prone. He is naively uncritical about the goals and methods of his own nation's foreign policy.

Silent on U.S. sins

Mr. Schwarz is understandably appalled by the inhuman practices of the Soviet Union and other Marxist dictatorships, but he is virtually silent about the inhumanities that are practised in the name of anti-communism and American nationalism.

He refuses to take seriously the charge that the United States has been "imperialistic" in its relations with the Philippines. Has he never heard of the "Filipino Insurrection" (1899-1902) when over 100,000 Filipinos died resisting the U.S. conquest of their homeland? The whole bloody enterprise was justified as an act of charity ("The White Man's Burden"). Evidently other people besides Marxists know how to justify killing as an act of love.

In Central America, where Mr. Schwarz crusades against communism, it is the anti-communist reactionaries who have most consistently violated human rights and persecuted the Church. The Guatemalan military has killed between 30,000 and 50,000 peasants in a "counter-insurgency" campaign that is so free-wheeling it has forced many missionaries to flee the country.

Somoza, the Nicaraguan dictator, killed 50,000 of his fellow citizens, many of them non-combatants, in a vain effort to avoid being overthrown by the Sandinistas.

The present U.S.-backed government of El Salvador has killed a like number of people including many priests and nuns in its own war against "the left" (defined loosely enough to include almost anyone who criticizes the government openly.)

The anti-communist FDN "Contras" who are trying to overthrow the Sandinista-dominated government of Nicaragua have employed kidnapping, torture, and assassination in a brutal war of attrition that has resulted in 10,000 deaths, mostly civilians. One need not be an apologist for the Sandinistas to conclude that nothing they have done justifies the use of such tactics against them.

CIA booklet recommends blackmail

It would be comforting to believe that the United States government which decries terrorism and lauds freedom and democracy has nothing to do with these brutal activities but the truth is far otherwise. The heavy-handed Guatemalan dictatorship was virtually installed by the U.S. Central Intelligence Agency in a covert action which overthrew the constitutionally-elected president. The air-war being waged against Salvadorean peasants (some guerrillas, some just non-combatants caught in the free fire zone) is financed, equipped and directed by the U.S. military.

The worst example of U.S. government complicity with right-wing terrorism comes from the 1984 "CIA Manual" which was an instructional booklet for Contra guerrillas. Some of the tactics it recommended were black-mailing people into joining the movement, provoking violence at public rallies so that innocent people would be killed and turned into "martyrs," and assassinating public officials.

Embarrassed by the public disclosure of this material, the Reagan administration purportedly withdrew the booklet from circulation, but Edgar Chomorro, who until recently served as Public Relations Director for the FDN, testified that the only thing which changed is that now the U.S. advisors refrain from writing anything down; the tactics they recommend are unchanged.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

this, but our minister does not take his mike off, and he sings "zo vals als een kraai." (he can't carry a tune in a bucket)

Who is Van Halsema?

A story was published in *The Banner* dated January 6 about someone who has presented skits and programs for groups in Canada, a man

who uses *Van Halsema* as his fictional name.

Obviously, this puzzles us because our family name is not common, and no one in The Netherlands or North American family has any clue as to why our family name is used in this way.

Some months ago, friends in Canada mentioned that stories were appearing in *Calvinist Contact*, with a pastor described in various aspects of ministry, whose name was *Van Halsema*. Perhaps there is a connection between the use of our family name in C.C. and *The*

Banner.

Can you help us by sending information? We will be grateful for the name and address of your contributor who has written stories about *Van Halsema*. We would like to contact this contributor.

Dr. Dick L. Van Halsema
Grand Rapids, Michigan

We have asked Inspector of Police Van Halsema to contact our letter writer and remove the cloak of mystery.

Editor

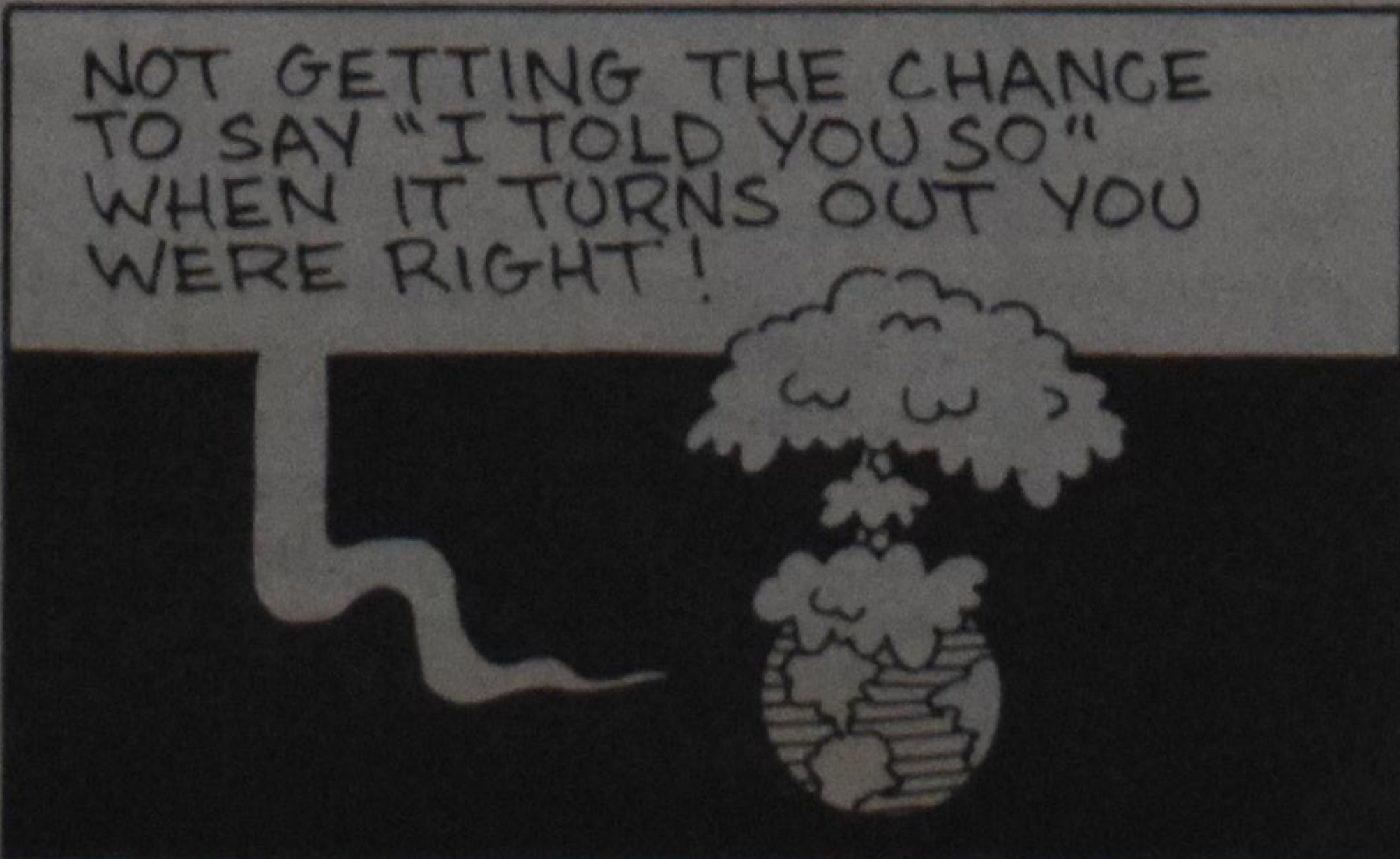
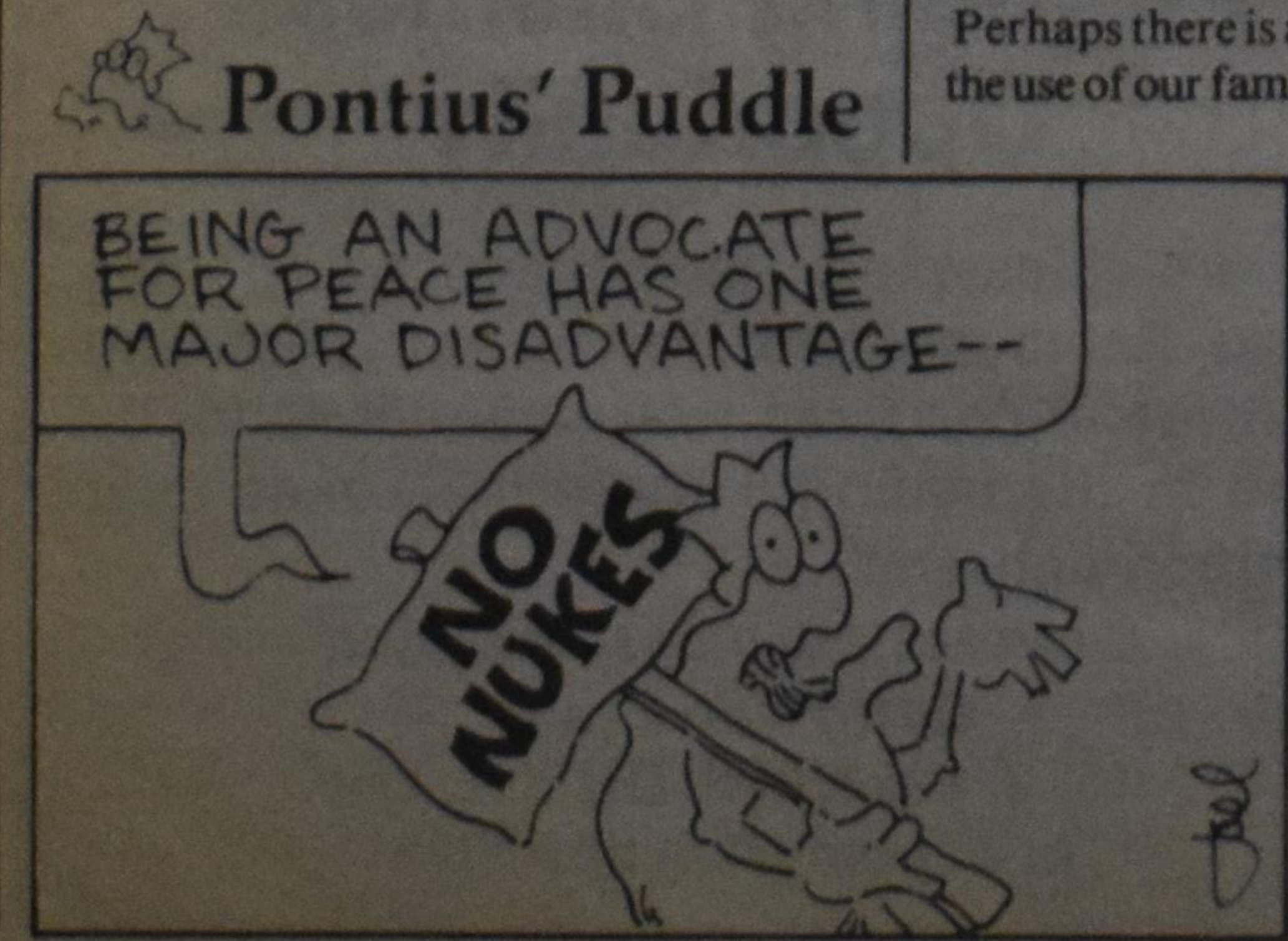
Need for prophetic word

My point is this. Anti-communist zealotry and uncritical nationalism (patriotism) can be just as dangerous to human life and just as distant from true Christian concern as revolutionary Marxism. (Marxism gave us the gulag, anti-communist nationalism gave us two world wars.)

Yet Fred Schwarz, and the evangelical church in America as a whole, see only the sins of communism. They have closed their eyes and ears (and hearts?) to the victims of American national ambition.

Such hypocrisy weakens the witness of the church and ill-serves a nation which desperately needs a prophetic word of warning if it is to escape judgment for its sins.

Daniel R. Miller
History Department
Calvin College
Grand Rapids, Mich.



Society

Report highlights ethnic diversity

... continued from page 1.

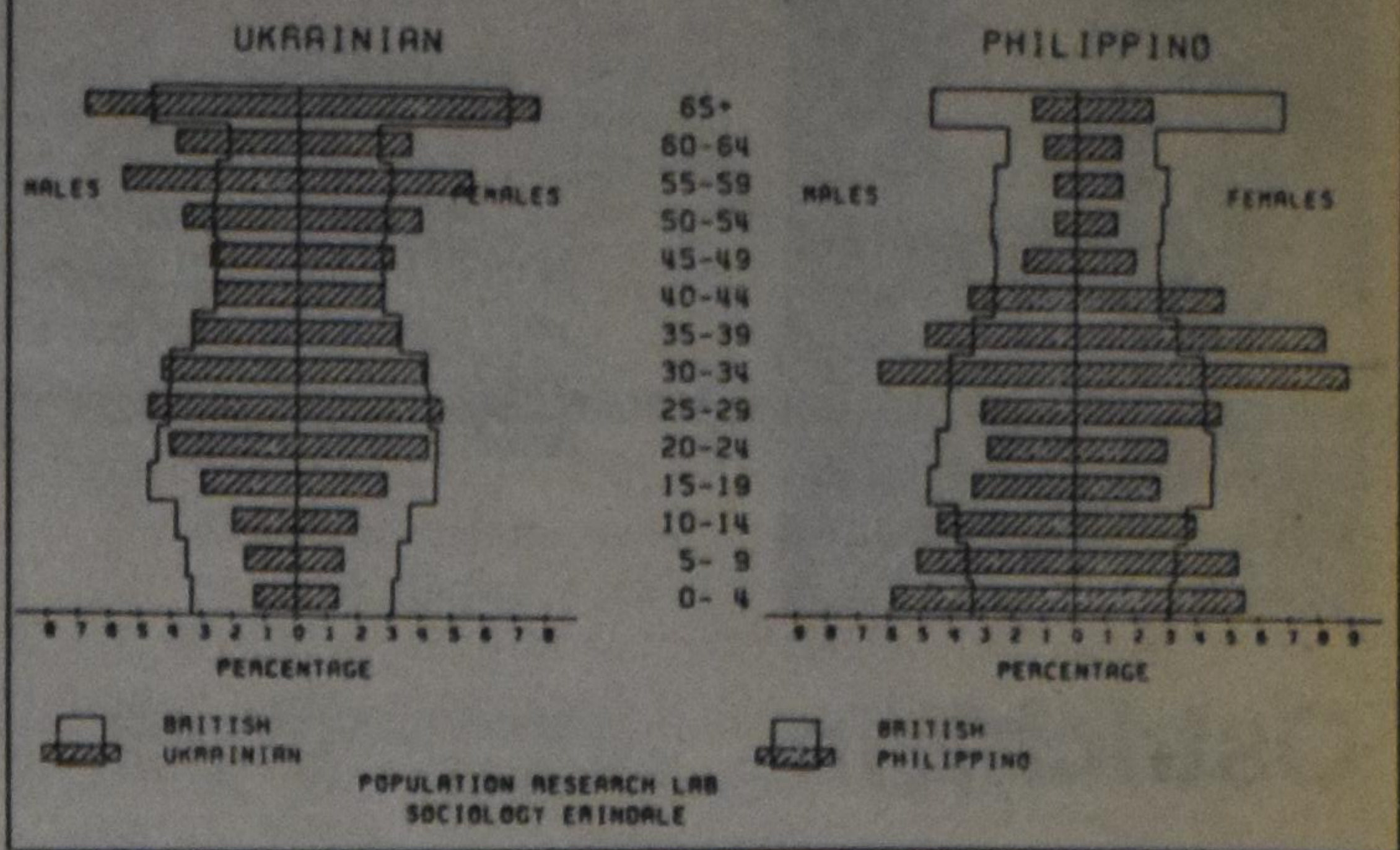
What to call home

In the report, details of ethnic makeup are shown for several Ontario cities, and even for the areas within those cities. From these, it is apparent that each ethnic group favours certain cities. Toronto, of course, has the largest per capita concentration of many of these groups. Of the other cities that are listed, London is the most British and Sudbury the most French. London also has the highest proportion of Dutch immigrants, although Hamilton and St. Catharines-Niagara follow close behind. Thunder Bay is an exceptionally popular city, next only to Toronto. It is home to the largest per capita concentrations of Ukrainians, Poles, Scandinavians, Finns, Czechs and Slovaks. The Germans and Portuguese are most visible in the Kitchener-Waterloo area while the Yugoslavians and Baltics are most visible in Hamilton.

In general, those ethnic groups which are newest to Ontario stick together the most. If a scale of 1-100 is used to measure the dissimilarity of ethnic residential patterns with those of the rest of the population (a value of 100 indicating complete segregation), the British (at 14.8) are the most assimilated, while the Jewish and Portuguese (at 59.6 and 62.6) are the most segregated. The Dutch (at 29.2) stick together almost as much as the Italians (33.8) and much more than the Germans (17.1).

The average income of each ethnic group (see box) does not

Age-Sex composition, ethnic origin groups, Ontario, 1981



vary as much as it might in a more closed society. But there are differences worth noting. Blacks for example are at the bottom, and the staggering jump from the next to highest to highest average income is remarkable, to say the least.

Those groups with a high level of education, like the Filipinos, Indo-Pakistanis, Jewish and Far-East Asians also enjoy a high level of income, though the Italians and Portuguese, among others, seem to do well enough without it. The high level of education of the more recent immigrant groups is due partly to the Canadian immigration policy, which favours the educated much more than it used to.

Each group is more disposed to do certain kinds of work (or else it has little choice). The Dutch, for example, have the highest proportion of farmers among them (12.7 per cent), more than double their nearest rival, the Finns. The Portuguese and Italians are the kings of construction, while the Spanish are relegated to the processing industry. The Filipinos have the highest representation in professional, technical or clerical jobs and the Jewish in managerial, administrative and sales positions.

Average household income, ethnic origin groups, Ontario, 1981		Percent of total population, ethnic origin groups, Ontario, 1981	
Black	\$21,852	British	52.6%
French	22,895	French	7.7%
Spanish	23,244	Italian	5.7%
Finnish	23,343	German	4.4%
Greek	24,542	Dutch	2.2%
Dutch	24,992	Ukrainian	1.6%
Ukrainian	24,992	Jewish	1.5%
Asian Arab	25,373	Portuguese	1.5%
German	25,403	Polish	1.4%
British	25,427	Chinese	1.4%
Magyar-Hungarian	25,457	Indo-Pakistani	1.1%
Polish	25,497	Greek	1.0%
Portuguese	26,427	Native Peoples	1.0%
Baltic	26,603	Black	1.0%
Scandinavian	26,716	Yugoslavian	0.9%
Chinese	26,993	Magyar-Hungarian	0.7%
Yugoslavian	27,033	Scandinavian	0.5%
Far East Asian	27,496	Far East Asian	0.4%
Italian	28,018	Baltic	0.4%
Indo-Pakistani	28,480	Filipino	0.4%
Czech & Slovak	28,644	Finnish	0.4%
Filipino	29,414	Czech & Slovak	0.4%
Jewish	38,870	Asian Arab	0.3%
		Spanish	0.3%
		Other groups	11.2%

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

NEEDED: Careful thinking about abortion debate

The recent announcement by the Canadian Abortion Rights Action League (CARAL) that Ms. Maureen McTeer had become an honorary director of the League led me to reflect on the abortion debate in this country. CARAL is a nation-wide organization whose aim is to ensure "that no woman in Canada is denied access to safe, legal abortions."

According to the *Toronto Star* (January 25, 1986), McTeer, "a practising Catholic, and wife of External Affairs Minister Joe Clark," explained her decision to accept the directorship by saying that she wants to send a "positive" signal to other Roman Catholics who believe in the "right of a woman to choose whether or not to carry a pregnancy to term." In other words, she wants to make clear that it is legitimate for good Roman Catholics to "hold different views than the Pope" on an issue such as this. Furthermore, she claims that she is "concerned about the extremism of both sides of the abortion issue" and hopes that "moderate voices of concerned, informed progressives might help defuse some of the extremism." For its part, CARAL is "very pleased to have such a high profile woman and someone who is a Conservative" as a director, according to one of its board members.

"Pro-choice" not moderate

McTeer may be right that there is not much moderation in the current abortion debate. But she wrongly considers her position to be a moderate one. Obviously, the extreme positions are, on the one side, abortion on demand, and on the other side, a total ban on abortions under any circumstances. Any position advocating limited allowance of abortion would have to be considered, to some degree, a moderate one, i.e., somewhere between these extremes. If this is the case, then the "pro-choice" camp is, by definition, the position of the extremists who favour abortion on demand. It is true that the "pro-life" camp includes a very small group which opposes all abortions (the other extreme). But most pro-lifers agree that at least where the mother's physical health is endangered, an abortion is justified. Many others would go further and allow abortions in cases of rape, incest, or where the expectant mother is very young. All these are, in some degree, moderate positions. It is wrong of McTeer to describe her abortion on demand position as the "moderate" one by which she hopes to defuse some of the "extremism." If this is moderation, then what

is pro-choice extremism? Compulsory abortion?

Such false identification of the pro-choice position with "moderation" was also made last September in *Catalyst*, the publication of Citizens for Public Justice. In that issue, Mary Gerritsma lamented the polarization between the pro-life and pro-choice camps. She then highly recommended a new pro-abortion book as one that "could help to bridge the gap" between these two camps. She states that "this book shows that the pro-life choice isn't the only moral choice," and hopes that it will "persuade some readers that a pro-choice position on abortion is grounded in a deeper, more caring moral vision than the anti-choice option."

Redefine the limits

Why is it that the pro-life movement is so readily identified with extremism, even in some Christian circles, while pro-abortion spokespersons posture as the "moderate voices of concerned, informed progressives?" Perhaps it is partly because the pro-choice movement is united around a specific alternative to the present law: the government should abdicate any role for itself in the decision regarding abortion. In other words, make safe, legal abortions available to any woman who wants one. By contrast, the pro-life group has no positive recommendation to make to the lawmakers. It is united in its opposition to the reality of virtually free access to abortions in Canadian hospitals for those who want them. Thereby it proclaims that government must play a major role in the decision regarding abortion. But it makes no unified statement on the limits within which abortion should be legally permissible.

What are the lawmakers to do with this position? Clearly, the present law is inadequate. It forbids abortion except where the mother's health is endangered. But the definition of "health" is very vague since it has come to include physical, mental and emotional health. Obviously, the law must be re-written. But the pro-life movement gives little advice to the lawmakers on how to go about redefining the limits within which abortion may be permitted.

The Council of Christian Reformed Churches in Canada has presented a statement to the federal and provincial governments that makes good, positive suggestions. Nevertheless, most of us do not move beyond our outspoken condemnation of the current state of affairs. We would perform a great public service if we articulated a sound alternative to the present law with equal vigour.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

Harming the environment may become a crime

... continued from page 1.

about 70,000 were in common commercial use by 1979, and their number has grown by about 1,000 substances per year. About 1,200 of them are considered dangerous. Many of these toxic substances, in one form or another, are used or emitted in the general environment, in the workplace and in consumer products. Seriously harmful or endangering releases can take place at one or more various stages — manufacture, transportation, storage, disposal or use by consumers."

Notorious examples

We are faced with a situation where grave short-term and

long-term dangers for the environment and health are a grave reality.

The examples of Port Hope (involving the dumping of radioactive materials), and Love Canal (involving the dumping of chemicals) are only two notorious examples of what can happen.

Add to this the equally notorious example of the St. Clair River "blob," apparently caused by dangerous wastes illegally dumped in the river and/or leaked from underground caverns located under Sarnia's Chemical Valley.

Ground water supplies or surface water can be contaminated, traces of the wastes may find their way into

the body and the food-chain by means of air or water pollution, and in some cases serious risks of fire or explosion are created.

The first test

The commissioners applied rigorous tests to pollution acts and omissions before concluding that pollution offences can indeed sometimes be criminal in nature and merit prohibition by the *Criminal Code*.

The first such test is that we should treat as crimes only activities which *contravene our fundamental societal values*.

In this regard, the Commission concludes that the most seriously harmful or endangering pollution offences

do indeed threaten a truly fundamental value, that of a safe environment.

That value, say the commissioners, is constituted by a number of other values, most of them very traditional: the sanctity of life, the inviolability and integrity of persons, the protection of human life and health, the quality of life and our stewardship of the natural environment.

Other tests

A second test of criminality is that only those offences which are *seriously harmful* should be treated as crimes. Examples cited are the release, well beyond established limits, of substances such as mercury, lead, PCBs, radiation and a large number of hazardous wastes.

Another test involves what is called the *mental element*: intentionality, recklessness or gross negligence. The Commission says that some pollution offences do meet this test.

Other tests are recommended, the Commission taking great care to define and narrow the scope of this new *Criminal Code* offence of a crime against the environment.

Working Paper #44 goes on to say: "One of the more frightening aspects of the serious dangers imposed by intentional, negligent or reckless pollution is the fact that the potentially most harmful pollution activities cause effects which may not show up for many years, leading, as happened with the misuse of mercury and DDT, to serious and often irreversible harm."

Present law ineffective

On release of the Working Paper, Dr. Edward Keyserlingk, Coordinator of the Protection of Life Project, said: "Attempts to use the *Criminal Code* to prosecute polluters have proven ineffective, as the existing provisions were not designed specifically for pollution-related prosecutions and as they are largely based on concepts of private property as opposed to damage to the interests of the public at large."

He goes on to say that the Commission's recommendations are far from unique as other jurisdictions such as the United States, the Federal Republic of Germany, Japan and member states of the Council of Europe have either enacted similar legislation to that proposed by the Commission, or are moving in this direction.

Mr. Justice Allen M. Linden, President of the Commission, concludes: "I have high hopes that this Working Paper, like the other environmental studies of the Protection of Life Project, will make a significant contribution towards needed environmental law reforms."

The Law Reform Commission of Canada was established in 1971 for the purpose of modernizing Canada's federal laws and making them more meaningful, relevant and effective.

You may obtain your free copy of Working Paper #44 by writing to: Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.

Controversial steroid recommended for legalization in Canada

Margaret Griffioen

(from a report in *Interim*, February, 1986)

OTTAWA, Ont. — A controversial progesteron steroid, Depo-Provera, has been recommended for contraceptive use in Canada by the Committee on Female Reproductive Physiology (an advisory committee to the Ministry of Health and Welfare).

Injected every three months, the drug suppresses ovulation by causing changes in the cervical mucus and the uterine lining. Depo is also used as an abortifacient. In Canada, the drug is legal only for treating endometriosis (an inflammation of the womb's lining) and certain types of cancer. Through the legal loophole of "benefits outweighing risks" it is also used contraceptively for teenagers in Winnipeg group homes and in Ontario homes for the mentally retarded. Depo has been banned in the U.S. and Britain.

Insufficient testing

Although many groups argue that there has been insufficient testing of the safety and possible side effects of Depo, The World Health Organization (WHO), the International Planned Parenthood Federation, and the U.S. Centres for Disease Control favour its use.

Groups opposed to Depo are concerned that the drug may lead to another DES tragedy. (DES was used in the '40s and '50s to prevent miscarriage and has since been proven to cause cancer in the children of women who took it.)

Concerns about Depo include: animal tests indicating increased incidences of cancerous tumours in Depo users; lack

of systematic studies of children exposed *in utero* to Depo (some children have been studied to age 13, but Depo opponents argue that DES effects were not evident until the children reached adulthood); menstrual cycle "chaos" consisting of bleeding irregularities or complete absence of monthly periods and, in some cases, severe bleeding which has required hospital treatment. Depo users have also reported such side effects as weight gain, raised blood-glucose levels, nausea, dizziness, headaches, skin pigmentation changes and loss of libido.

Studies indicate that fertility takes eight to 18 months to return after using Depo, and WHO recommends that "women who have not had children might be advised to use other [contraceptive] methods."

Potential problems ignored?

Despite this caution, WHO says in a recent report that it is "high" on Depo. WHO claims that the risk for pregnant women and their children is small and that "[Depo] is not likely to be a major public health problem." Potential hazards to breast-fed children of Depo mothers are similarly dismissed by WHO because, according to the *Interim* report, there have been few studies on which to base a conclusion.

Also supporting legalization of Depo is Dr. Ian Henderson, director of the Human Prescription Drug branch of the Department of Health. He believes, after examining records of 10 million women who used the drug for one year, that Depo is safer than the pill. However, Anne Pappart of

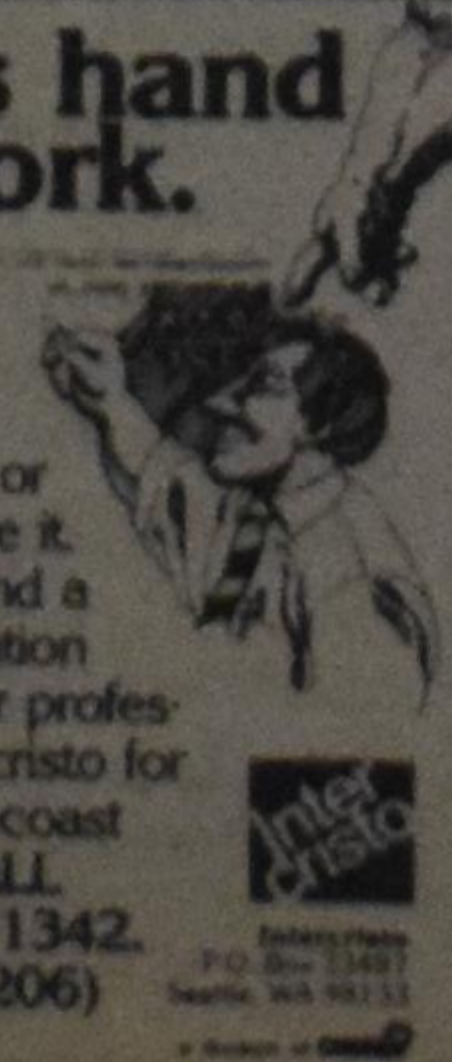
the *Globe and Mail* commented in an interview with Henderson that most scientific studies "generally stipulate a minimum of five years as essential in obtaining meaningful data."

Henderson claims that Depo's prevention of menstruation is beneficial, noting that it is used by athletes and astronauts and that it is "now culturally acceptable to say that menstruation is a nuisance." He believes that menstruation elimination will be welcomed by most women and that Health and Welfare will have to educate women that this side effect is not unhealthy — that their genitals will be just like they were when they were nine or 10 years old.

Charging that the drug's safety has not been proved, the Canadian Coalition Against Depo-Provera, last November, called for public hearings into the drug. Health Minister Jake Epp rejected the idea of such hearings but has said that department officials will pay careful attention to the public's views. Epp has said that the government's approval for Depo is not likely "for some months."

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Church

Marian Van Til, page editor

Pastoral Pondering

War Games

Peter W. De Bruyne

War Games — call 877-4320! Maybe there's a sign like that near your home or church. There's one on Steeles Avenue, just a few hundred yards from my church. It is an invitation to the adult members of our society to spend a day or a week-end playing war. You think that's funny? I don't believe it is.

True, when I was a child I played war all the time, I mean, my friends and I often cut our own swords and made our own guns. One day we came upon the complete uniform and weaponry of one of Hitler's tired soldiers. Apparently, the poor fellow had enough of the things we saw as suitable objects for our game. He must have been homesick for his family in the "heimat" ("homeland"). Or, maybe, he just did not believe in war anymore. Whatever his reasons for stripping and taking off, we were delighted with his helmet, jacket, pants, boots, gas mask, rifle and bayonet. We divided the spoil fairly and agreed to keep our mouths shut about our wonderful discovery.

Throughout the five years of German occupation I learned a lot about warfare. The soldiers who were stationed in our town's schools and held their exercises in our backyards taught us many a lesson in camouflage, surprise attack and other military matters. In fact, I believe that by the end of the war I was so skilled in combat and so accurate with my toy machine gun that I could've killed more enemies in our town in one day than Samson killed in all of Philistia in his entire life!

After the war, following the dark days of '40-'45, my friends and I, along with many other children in Holland managed to literally light up the sky with all the live ammunition we had in our possession. We would "carefully" disengage or separate the bullets from the shells and then throw the gunpowder into a little fire. Sometimes we fired real tracer bullets. We would get a real bang out of them! We had all kinds of fireworks in our liberated country. And it wasn't until I was drafted into the artillery, a few years later, that I really understood how dangerous a game we played when we celebrated our freedom with real bullets and gunpowder.

Well, I am thankful for the freedom we still have today to play many different games in our society. I am also grateful that no live ammunition is used in the war games that are being advertised. But I am not a little troubled by the sad fact that in a world in which thousands of people are still being killed by real bullets and bombs every week, some men and women get a kick out of playing a game that glorifies war and is an abomination in the sight of God.

I have decided to never burden my grandson with a toy gun or a tin soldier. I am thinking of putting up a sign on Steeles Avenue that says: *Peace Games* — call 459-2733 and read *Matthew 5:9!*

Rev. De Bruyne is pastor of Second Christian Reformed Church, Brampton, Ontario.

Americans' religious preferences have shifted in last four decades

PRINCETON, N.J. (EP) — Americans' religious preferences have changed dramatically during the last four decades, according to Gallup Poll information released by the Los Angeles Times Syndicate.

In Gallup surveys during 1985, 90 per cent of adults questioned, stated a religious preference, with 57 per cent saying they are Protestant, 28 per cent Catholics, two per cent Jews, two per cent Mormons, and one per cent Orthodox Church.

This is a shift from 1947,

when Gallup began studying religious preferences. In surveys taken then, 69 per cent of adults said they were Protestant, 20 per cent Catholic, and five per cent Jews. The growth in the number of Catholics is attributed to a higher birth rate, and the high number of Hispanic immigrants in recent years.

A study of individual Protestant denominational preferences showed that the

percentage of Baptists responding has changed very little from 1947 to the present, going from 21 per cent then to 20 per cent now. Drops were seen in the number of respondents expressing a preference for mainline Protestant denominations, such as Methodist (from 14 to 10 per cent), Lutheran (from seven to six per cent), Presbyterian (from six to two per cent) and Episcopalian (from three to two per cent).

Church News

Christian Reformed Church

Called

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Rime or reason

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Sy Nodd

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Klaas Sis

Become ordained minister

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African church growth keeps

WESTON, Ont. (WHBLC) — It is predicted that Christians will form a majority of the population in most nations of the southern half of Africa by the end of this century due to phenomenal church growth in recent years.

Problems have developed because of that growth, however. One of the most pressing needs is for scriptures and scripture-related literature. Just as the embattled British pleaded in the opening years of World War II, "Give us the tools, and we'll do the job," Africa's churches and Christian leaders are sending a similar plea to the World Home Bible League (WHBL), a worldwide Bible distribution organization whose Canadian headquarters is in Weston, Ontario.

Kenya

One of the major churches of East Africa, the Kenyan Presbyterian Church, recently approved WHBL study books and requested 5,500 Bible Studies and New Testaments for use in a pilot project in Kikuyu Parish which has a population of 30,000. Through an initial shipment, 2,500 were immediately enrolled in the program. Many have been baptized.

"The World Home Bible League is in a unique position, perhaps the best position of any organization in Africa, to come in and help these churches," reports Bernie Nyhof, African field director of the World

Home Bible League.

In February of last year, the WHBL engaged Gideon Kiongo to visit Christian students in Kenya's 25 teacher training colleges. He visited the Christian Union group in each school and has begun to train the Christian students in the use of WHBL courses to win people to Christ. By January and graduation time, 40 had been trained and were ready to go out, supplied with materials to become effective evangelists in the remote communities in which they will teach. "We believe that in a couple of years we can have 200 to 300 young people all over Kenya working out in the bush where no one else is preaching the Gospel — places where missionaries don't come," says Nyhof. "These young teachers, who know the language and culture, are paid by the government and are highly motivated and well respected in their communities, can be real missionaries and reach their communities for Christ."

Tanzania

Daniel Mahimbo, a former Muslim converted at the age of 23, oversees about 600 Baptist churches and works in 11 prisons in Tanzania. A crucial phase of his ministry is the training of 300 pastors in evangelism. There is an immediate need for 1,000 Bibles, 4,000 New Testaments, and other Christian literature. He has turned to the World Home Bible League for those books. The faithful pastor has translated into Swahili the WHBL study series, "The

Judge won't dismiss sanctuary cases

TUCSON, Ariz. (EP) — A judge has refused to dismiss an alien-smuggling conspiracy case against 11 religious "sanctuary movement"

members on grounds of government misconduct.

U.S. District Judge Earl H. Carroll said the government's conduct was "not so patently

egregious as to warrant dismissal." The sanctuary workers' defense had moved for dismissal when it was learned that immigration agent James Rayburn had failed to tell the court or prosecutor of an April, 1985, investigation that involved key government witness Jesus Cruz.

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CRC World Missions' newest target: the Eastern Kambari people

Faith Bosserman

In contrast to Christian Reformed World Missions' work of many years in the southeastern part of Nigeria, one of World Missions' newest targeted people groups takes us to the opposite side of Nigeria — northwest Niger state. Who are these people and what has drawn World Missions to begin new work in this area?

The churches with whom World Missions has long established work — the Christian Reformed Church of

Nigeria (CRCN) and the Tiv Church (NKST) — are now interested in evangelizing other areas of Nigeria. A survey conducted by World Missions and leaders of the CRCN and NKST recommended beginning church development ministry among the Eastern Kambari peoples.

Diverse peoples

The Eastern Kambari are located in the Mororo River Valley in Niger State, an area with a population of 50,000,



Larry Van Zee is helping to open the Eastern Kambari field. Larry and his wife Rose have chosen to build and live in these native-type huts.

Bible League busy

Bible's Answer," and the League hopes to provide funds towards printing.

Zaire

All the schools of a large area of southeastern Zaire have been turned over by the government to the Methodist Church. The Rev. Ken Enright, a highly respected 62-year-old leader, is in a key position to place scriptures in the hands of students in those schools. He has contacted the World Home Bible League with an urgent request for 250,000 Zaire Swahili New Testaments.

"Zaire has never had any Christian materials," he says. "It is foolish to teach the people to read when all there is to read is communist literature. Only the World Home Bible League is bringing in Christian literature on a large scale."

Malawi

Working through the Evangelical Fellowship of Malawi, the churches there are involved in an ambitious "New Life for All" program of evangelism. The youth phase of the program, the "Gospel for all," backs aggressive evangelism through noon hour meetings, open-air meetings, and crusades. Leaders are frustrated with a lack of good follow-up literature. Again, the plea is the same; "Give us the tools and we'll do the job!"

Egypt

Although northern Africa has not seen the phenomenal Christian expansion evident in the southern portion of Africa, an extremely significant movement is under way in Egypt.

In 1975, a group of Egyptian Christian young people banded together for prayer. Although it is against the law to preach to Muslims, they were concerned that the nation's 15 million Coptics, be exposed to the Scriptures. Two years later, 12 young people formed the Christian Practical Service Society in the state of Minia. They launched out in outreach to the villages.

In a village, they take an

"inventory" of all Coptics, contact the owner of the largest house among them, and request permission to hold meetings in the house. When a number have been converted through the meetings and home Bible studies, they ask permission to use the house for regular services, teach the believers, and train them in evangelism. When a church has been organized, it is turned over to the nearest evangelical denomination.

The work has spilled over into hospitals and prisons, and many have been enrolled in Bible correspondence courses.

The growth of the movement has been incredible. Since 1977, it has expanded from one state to 10 states (there are 26 states in Egypt). There are now 350 distribution centres for literature and 380 workers.

Five thousand-eight hundred university students are enrolled in correspondence courses.

A spokesperson for the WHBL says, "Christians in Canada can have a share in that phenomenal movement among the people of Africa. Your support means very much to the believers there. All gifts sent for these projects will be forwarded to the intended destination. In some instances, a congregation may desire to undertake the full support for one of the more modest projects."

The organization's address is: World Home Bible League of Canada, Box 524, Stn. "A", Weston, Ontario M9N 3N3.

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which includes some Fulani and smaller groups of peoples related to the Kambari — the Achifawa, Bangawa, and Kamuku tribes. Because these people, with the exception of some of the Kamuku, are also unevangelized, they are included in the wider target area. This extends the boundaries farther east to the Kaduna State boundary. The Kambari people are primarily a farming people who are quite successful in their work.

What motivates the opening of this particular area to the Gospel? Rev. Willem Berends' survey of the area notes, "We met no Christians at all in the immediate target area. In fact only one or two people living close to the main road had heard of Christianity. There are signs that the old traditional religion is breaking down, and without the introduction of new religious norms the ethical structure of the society would crumble under conditions of social change." This particular target area was selected as having the most receptive and needy people group for a new evangelistic thrust by Christian Reformed World Missions.

This area also needs medical help. Infant mortality is still estimated at over 50 per cent. In some villages half the population is ill with worms, malaria and other diseases. Closely associated with health care is the Kambari's need for water sources. In addition, the literacy rate is extremely low. The Eastern Kambari language has not yet been written down and less than one per cent of the people can even read Hausa or English. A translation of the

Bible into the Kambari tongue is a goal for the future.

Proclaiming the kingdom

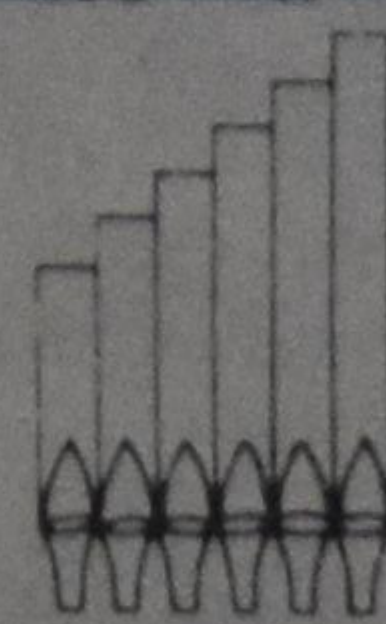
It appears that the people may be receptive to the Gospel although no long-term Christian witnessing has been carried out among this target group. Reportedly, they are not particularly receptive to Islam because of historical bias. However, with the breakdown of the traditional "Maigero" religion, the attraction to Islam will become much stronger unless an alternative appears. In response to this situation, World Missions is preparing to offer such an opportunity.

CRC World Missions has placed three couples in this area to begin a new thrust in church development — Willem and Henny Berends, Larry and Rose Van Zee, and Bill and Alie Hart.

The proposed strategy has as its immediate goal "to

proclaim and build up the Kingdom of Christ among the 20,000 or more Eastern Kambari living in and around the Mororo River Valley." The team hopes to achieve this goal by presenting the Gospel in every compound in the target area in such a way that the people are faced with the claims that Jesus makes on their lives, and by showing the love of God through ministering to the physical, social and economic needs of the people."

The long-range goal is to "proclaim and build up the Kingdom of Christ in a community of up to 50,000 people of several tribes with a common heritage who at the present engage in the traditional Maigero religion." To this end, the strategy calls for a linguist, a medical person, and other missionary specialists to join the team this year, to offer an holistic program of evangelism to the Kambari people in this area.



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Education

Henry de Jong, page editor

Five biblical reasons for Christian education

1. All of a child's education should be Bible-centred and God-centred.

"Parents, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." (Ephesians 6:4)

I'm saddened when Christian parents tell me of the frustration and stress their children experience in secular schools, but I also wonder if parents aren't doing exactly what Ephesians 6:4 says *not* to do: putting their children, day after day, in situations that "exasperate" them, that "provoke them to anger," or to sorrow or frustration.

Training that is not "of the Lord" will do that: the contrast in the verse ("do not exasperate ... *instead* bring them up in the training of the Lord") tells us we should expect "exasperated" children from secular education.

2. Education should be positive and truthful.

Sometimes parents think that a secular environment will "strengthen" their children by forcing them to stand up for their own beliefs. But God's Word does not endorse that viewpoint. It does not say, "give a child 12 years of training in the way he should *not* go, and he will be made strong by it." Instead, God tells us, "Train a child in the way he should go, and when he is old he will not turn from it." (Proverbs 22:6)

I know of no verse of Scripture that tells me that secular training will "strengthen" Christian children. It may *callous* them so they view sin as more "normal". It may *harden* them so they care more about the things of the world and less about God. It may *desensitize* them so they are more comfortable living in the midst of repeated sin against their Lord. But it will not *strengthen* them as Christian men and women: "Train a child in the way he should go."

3. Peer influence should be positive and Christ-like.

Parents sometimes think it helps or strengthens their children to spend much time with children who have different moral standards and goals for life. But God's Word disagrees and reminds us that children will tend to become more and more like their frequent companions: "He who walks with the wise grows wise, but a companion of fools suffers harm." (Proverbs 13:20) "Do not be deceived, 'Bad company ruins good morals.'" (1 Corinthians 15:13)

This year we've seen the results of good peer influence in our boys' lives. They've picked up from friends at our Christian Academy a deeper concern for prayer, for purity of speech, for missions, for kindness to others, for respect for authority, etc. And in general they're happier! They *love* their school. Their education is the kind God wants it to be — and even very young children sense that, although they can't explain it.

4. Every teacher's pattern of life should be worthy of imitation.

Children are great imitators. A teacher they like will have tremendous impact not only on studies, but on attitudes toward all aspects of life. Jesus knew that, for He said, "Everyone when he is fully taught will be like his *teacher*." (Luke 6:40)

5. Only God-centred education gives true wisdom.

"The fear of the Lord is the beginning of wisdom." (Ps. 111:10) "The fear of the Lord is the beginning of knowledge." (Pro. 9:10) "In Christ are hidden all the treasures of wisdom and knowledge." (Col. 2:3)

This is the reason our secular educational systems have strayed from the truth. Isn't it foolish to think we can get a true perspective on God's creation from a system that begins by excluding His words?

Here is the issue: Do we really think the Bible works in the real world? That it gives crucial guidance in modern life? If not — if we quietly assume the Bible is mainly intended for use inside Sunday

School classes — then secular education will be our natural choice. But if we *do* think the Bible guides us in all areas of life, then we'll give our children education that applies Scripture to every area of training for life.

I suspect that the verses discussed here may convince you (as they convinced us) that Scripture directs you to put your children in a Christian school. I assure you, if you do, so you will see God's blessing on your children and your

whole family, and for all eternity, you will not regret it.

Wayne Grudem,
Trinity Evangelical
Divinity School,
quoted in the Calgary
Christian Newsletter

Helping with spelling

Children who fall behind classmates in spelling, who forget words easily, or who mix up letters when writing, are children who need special, loving, considerate attention regularly at home to help them overcome their unique learning problems. Forcing an activity on them or making it over-demanding only serves to intensify the child's negative feelings about it. Here are some suggestions other parents have successfully used to help their children in these areas.

— Develop auditory and vocal skills. Good spellers are usually good readers and good speakers and vice versa. Using the school or local library helps your child develop some of these skills. Restrict the amount of TV he watches. Your child cannot talk back to a television set. Children need to use the language they will be writing. Give your child the opportunity to talk to you.

— Experience stories. Let your child write about the things he likes. He can illustrate the stories himself or cut pictures from magazines to illustrate them. Let him write the words without assistance unless he asks for help. Misspelled words can then be used in little games you play with your child.

— Write letters. Corresponding with a friend or relative — or a simple statement at the bottom of a letter you write to someone your child knows — offers him opportunities to spell.

— Trace words. This activity helps many children. Have your child sit next to you (or, if young, sit on your lap). Sit so that you can guide his writing hand. Make sure that only his index and middle fingers are

extended, and that his eyes are closed. If your child is using manuscript, use that form. If he is using cursive, use that form. Take his hand and print (or write) the word that is confusing him.

— Finger paints are messy, but ever so helpful. Use oil cloth and a large table. Have your child roll up his sleeves and wear an old apron. Let him use both hands to write letters and words. It is a marvelous activity. Just getting the feel of large movements may be sufficient without introducing formal spelling to the activity.

— All kids love codes, so why not encourage your child to decode messages that you leave for him? Let him make up his own codes for you. You make up one but make sure he has a way to decode it.

— If your child is working on a class spelling list and can only remember half of the words, speak to his teacher. Teachers are more than delighted to hear how their students respond to homework. Perhaps the list can be reduced so that your child has fewer words and can learn these more efficiently and comfortably.

— Don't tackle an entire spelling list in one sitting. Take one-third, for example, each evening, to work on with your child. Break the practice into small units. Try 15 minutes of review when he gets home; 15 minutes before supper; 15 minutes after supper. Shorter periods given frequently are more effective than one massive review — which is also exhausting and frustrating.

— Sometimes words on a spelling list can be "clustered" into similarities. For example, you might try attempting all of the five-letter words one day, all the words beginning with consonants the next, and all the

words beginning with blends the next day. This kind of grouping will help your child to perceive similarities and differences in the words, and hence, develop his recall.

— An old trick that really works is to have your child practice-write each of his words, and then draw with a black crayon around each word. Then he can lightly colour the shape of the word. This is known as "studying the shape" (or configuration). Just make sure your child uses straight, not curved, lines when he outlines the word.

— Before your child starts to silently study his list for that day, let him pronounce each word. Children must know how to properly pronounce a word before they attempt to spell it. If their pronunciation is not correct, they will indeed spell it as they would pronounce it in their own way. (Also make sure they know what the word means and can use it or understand it when they hear it.)

— To start studying, a child should look at the word, pronounce it, spell it orally as he looks at it, cover it with his hands, and then attempt to spell it orally as he traces it on your kitchen table, letter by letter.

— Invest in a set of plastic magnetic letters that are available at many discount, toy and variety stores. Let your child spell the word by successively placing the magnetic letters on the magnetic board. You can show him the word, then remove it. Have him name each letter as he locates it and places it on the board. This is good for developing the correct order for letters within the words.

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Family

Modern motherhood

Joyce Geleynse

As social winds change, so does the popularity of motherhood. Accepted since time began as the natural role of women, the status of motherhood has undergone some significant changes in modern times. Successful birth control methods give women today some bewildering choices. Motherhood now, later, or not at all? Babies spaced closely together or far apart?

While scores of women are choosing to have fewer children, and others are choosing to have none at all, motherhood has recently been elevated to a higher status, almost a rediscovered phenomenon, accompanied by much ballyhoo — new birthing methods, pre-natal courses, expensive baby clothing and furniture, physical fitness courses for babies, myriads of child-raising books, etc. Even Germaine Greer, high priestess of carefree sex, has written a book lamenting the widespread use of birth control in Western society and concluding that our Oriental and Indian sisters in poorer countries have found

less mechanical help. They are reminded often by the printed page that there are women out there forging ahead in business, law, medicine. These mothers need to realize again the enormous challenge of their jobs and the abundant rewards they can offer.

Being at home with children allows a mother a life of flexibility and variety, though it may not always seem that way to a mother who is housebound with several little ones to care for. This is the time to be enterprising! It is a time to discover and develop new skills and hobbies or to master some

schools and colleges.

Correspondence courses are available as well.

Every job has drawbacks

Every job comes with its drawbacks, and staying home to raise children is no exception. Ask any mother and she will tell you about the long days with no one but a two- and a four-year-old to talk to. She'll tell you how tiring it is to change so many diapers and to deal with fussy children. It is therefore especially important for her to be provided with some outside stimulation, both on her own initiative, as well as through husband and friends. Mothers at home need visits too, just as do the elderly and lonely.

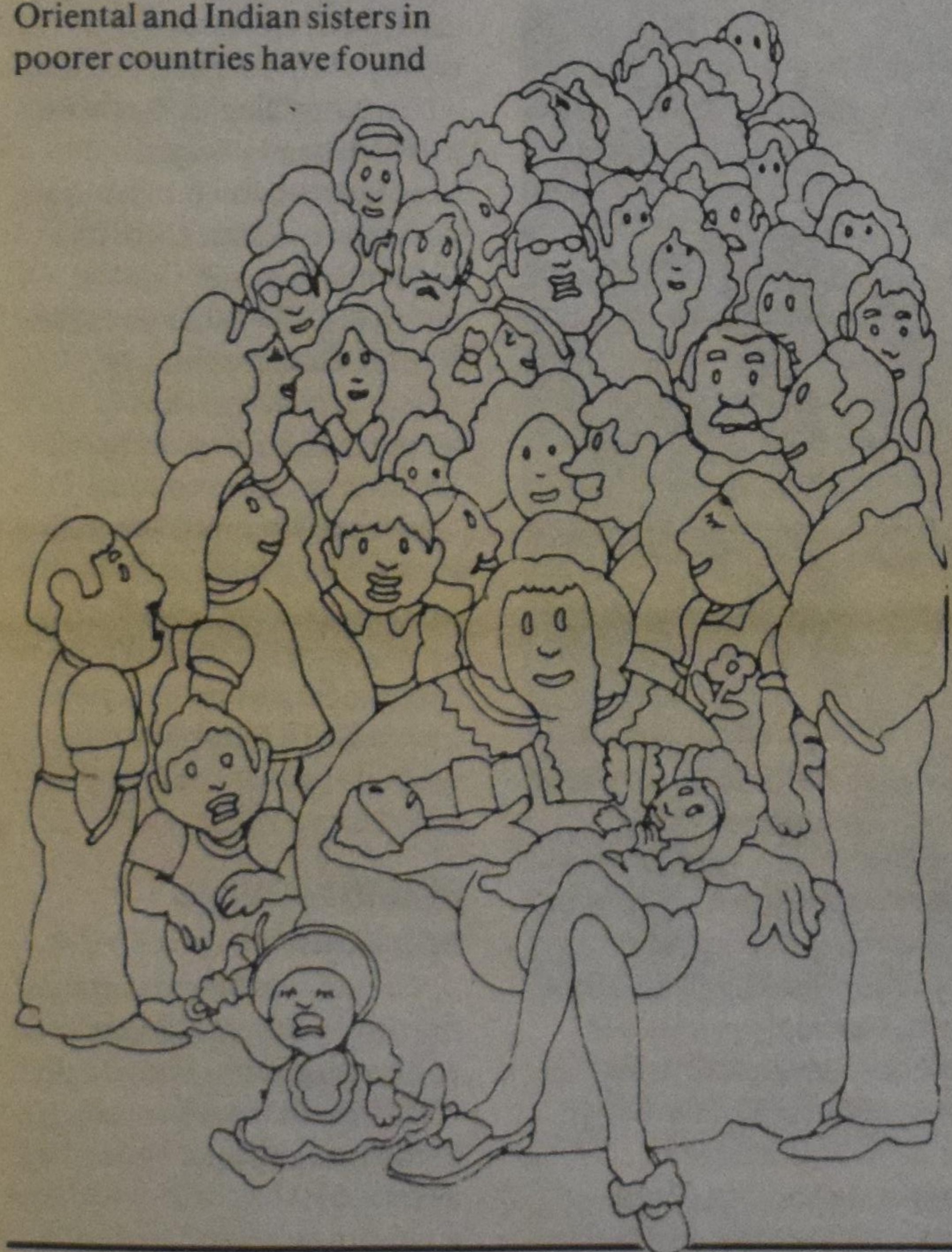
Working mothers have their own unique problems to deal with. Perhaps the most prevalent is the feeling of guilt that accompanies leaving their child(ren) in the charge of a babysitter or daycare centre each day. It is especially difficult for those who must work for financial reasons, and would rather be at home. Perhaps they could re-assess the situation to see if there could be a way to earn money at home. Working mothers have little time to do the things around the house they would like to do. When they are home they are often very tired, which doesn't contribute much to spending some meaningful time with the children.

Seek God's leading

In spite of these difficulties, most mothers who work would rather not be at home, knowing it will bore and frustrate them. They cannot bring themselves to give up their outside work. In these cases an ideal babysitter must be found, and both mom and dad must spend time with the children. (Parents in a stay-at-home-mother situation must do this too, of course.)

It is obvious that with all the choices now available, we have a lot to discuss with the Lord. Once we are confident that it's His will we are following, once we leave ourselves wide open to His leading, once we give ourselves over entirely to be used by Him, we can know that what we are doing is right. We can then be quite confident that He will help us with all the problems of mothering young children, whether we stay home or go to a daily job. In either situation we may not forget to ask for His strength for each new day — for wisdom and patience and love.

Joyce Geleynse is well-known as a singer and has made two records. She is currently living in Winchester, Ontario with her husband and five children. She is spending quite a bit of time painting.



“...the status of motherhood has undergone some significant changes in modern times.”

true happiness in their capacity as mothers.

New scenarios

The Pill has made it possible for women to embark on a career during their twenties and postpone child rearing till their thirties. As they head into the work force they leave in their wake the stay-at-home moms who have had no career or else a rather short-lived one. A third group of women are those that combine a full or part-time career with mothering.

Mothers at home must be enterprising individuals in order to make their tasks more fulfilling. They have more time on their hands than their mothers or grandmothers had, who raised more children with

old ones. It is a time to experiment with gourmet cooking or wood-working, to delve into some great books during baby's naptime, to cultivate new friendships with other moms and organize get-togethers or babysitting exchanges; there's typing, drawing, flower arranging, sewing, writing, horticulture, animal husbandry, furniture refinishing and countless other endeavours to get into. With some hard work and genuine skill, any of these ventures can be developed into a money making “cottage industry.” For those mothers that can get out easily, there are the sick and elderly to visit, as well as the young and the lonely. There are courses to take at local high

Cinema Summaries

Marian Van Til

F/X

Rated Adult Accompaniment

Stars Bryan Brown, Brian Dennehy, Diane Venora, Cliff De Young

Directed by Robert Mandel

It should be explained at the outset that the strange-looking title of this film is show business shorthand for the “special effects” so frequently made use of in today's movies.

Rollie Tyler is a special effects man par excellence. (Australian actor Bryan Brown, first seen on North American television in *The Thornbirds*, is exactly right for the part.) As such, he attracts the attention of the U.S. Department of Justice. Department officials want him to help them fake the assassination of a famed Mafia boss. The Mafia man is a part of the Justice Department's Witness Relocation Program. He will testify against his “colleagues” of 40 years which makes him a prime target for assassination. But if everyone thinks he's already dead, the government's work will be made easier.

Tyler initially recoils from the idea but ends up taking the job. By the time he finds out that Department officials not only expect him to set up the supposed “hit,” but to pull the trigger too, he can't turn back.

The fake murder is carried out (is it fake?); everything goes according to plan ...; until Tyler finds out with terrifying clarity that the Justice Department officials he is dealing with are anything but just.

Along the way, a “clean” but troublesome New York police sergeant (Brian Dennehy) attempts to investigate the bloody intrigues that everyone else seems determined to ignore. The plot takes more and more tense turns. As *The Globe and Mail* said, this is film-making “in the fast and furious mode” — a “thriller.”

Ironically, this violent movie is also a funny movie. My friends and I laughed many times in the course of the film. For us and for other Christians who see it, that may be one of the biggest problems this picture presents. It is disconcerting, to say the least, when a film can successfully make viewers — particularly Christian viewers — laugh in the midst of the bloody destruction of other human beings (even though they are people who have deteriorated into the most inhuman of beings).

And it is disturbing to find that the two characters with integrity and a concern for justice — the F/X man and the cop — should come to find murder so common place, that they should flippantly flout the law in the film's final scene, and that many viewers will no doubt feel that that action was justified.

On the surface, *F/X* has all kinds of elements which will make it a popular and talked-about film. Undoubtedly many Christian young people will see it. If so, it is to be hoped that they will not be so taken in by the remarkable special effects, clever car chase, and good acting that they are deadened to the amoral messages the film sends.

Not recommended.

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Issue

The Demas problem

Carl D. Tuyl

One of the most pressing problems that faces the Christian Reformed denomination in general, and every consistory in particular, is what I call for the moment the "Demas-problem." It is the problem of church-desertion which plagues every church and every congregation with greater or lesser intensity.

The CRC already in the sixties began to occupy itself with this matter. In true Christian Reformed fashion the synod appointed a study committee. That committee submitted its findings in 1971 and ended its report with some very searching questions.

world has made its inroads into the church. That was inevitable. The church cannot live in isolation. Much church-desertion has nothing to do with any lack of whatever ministry of the church; it simply takes place for the old reason signalled by the apostle Paul: "Demas because he loved

sort of "burn the wooden shoe rage" we have forgotten that Demas may very well be the lost sheep of the Lord's parable. Demas and we still have a lot in common even if it is only the memory of the old hymns and psalms. If Demas is to return, it is not via the first, second and third step of a process which

member.

This membership roll is a rather late invention. The previous CRC Church Order prescribed, in Article 60, "The names of those baptized, together with those of the parents, and likewise the date of birth and baptism, shall be recorded." In an acute attack of institutionalism, the current Church Order changes that into: "Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members and excommunications and other terminations of membership." (Article 68)

No wonder then that this Church Order invents the term "certificate of membership" which is, of course, as the commentators, Van Dellen and Monsma, agree, an anomaly. They say on page 258: "It is not a membership statement or card which is on file with the church to which one belongs" Certificates of membership are non-existent in the Christian Reformed Church, and the term should be taken out of our Church Order as soon as possible. Neither is any membership in any congregation ever transferred to any other congregation. The only action which takes place in cases mistakenly described as "transfer of membership" is that one consistory commends a person or a family into the spiritual care of another consistory.

Membership is spiritual

The point is clear: membership in the church has very little to do with papers. It has to do with "like living stones being built into a spiritual house." (1 Peter 2:5) It has to do with "not giving up meeting together." (Hebrews 10:25) It has to do with "being all members of one body" (Ephesians 4:25) and a whole lot of other living contacts described by God's Word. Membership in the Church of Jesus Christ is not a matter of any certificate, it comes about by communally confessing and believing. Although we do not greet each other with the holy kiss anymore, church membership has to do with that kind of relationship.

That kind of fellowship does not need certificates of membership, and if some administrative purposes require the composition of some lists, it is certain that Demas' name can be deleted without complicated assertions of ecclesiastical authority. Until God brings him back, Demas is gone. He loved the world.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ontario, and a C.C. columnist.



Christian and Faithful, two characters from The Pilgrim's Progress, pass through Vanity Fair, resisting the lures of the world. If they had been like Demas, they would have succumbed and left the Gospel, because they loved the world more.

The tone of those questions was rather accusatory, implying that the cause for church-desertion was to be found mainly in our own attitudes and policies. The questions pointed toward lack of love, lack of pastoral skills, undue emphasis on teaching and dogmatics, alienation because of lack of communication on all levels, and lack of musical sensitivity.

That "mea culpa-breast-beating" probably has also set the tone for the continuance of the discussion up to the present. Those who discern the sound of consistorial contemplations, however, perceive the added self-accusation of "lack of discipline." Elders tend to lay the Demas-problem to their own charge, and are often burdened by what they — in an understandable, but nevertheless unscriptural exaggeration of the importance of their ministry — see as their own responsibility in the problem of church-desertion.

There is an increasing number of voices which argue that the application of church discipline would quickly relieve us of the problem, and keep Demas within the fold. If consistories might not be convinced of the rehabilitative

power of church discipline in certain cases, they will nevertheless often insist on the whole complicated, drawn-out disciplinary process because that is the only way in which they can balance the membership rolls with the actual amount of members in the congregation.

"Love of the world" a problem

In consideration of this situation there are several comments to be made. First of all there must be recognition of the fact that church-desertion is indeed a problem. It is not a situation with which we ever should be satisfied. It is not normal when people leave the church. Growth rather than loss in membership should be our goal, and we may never doubt that the Son of God also today gathers, protects and preserves for Himself a community chosen for eternal life.

Yet we must recognize that we live in a secularized society. I have called this matter of church-desertion the "Demas problem." Demas deserted Paul and the cause of the Gospel because he loved this world, so the apostle writes to Timothy. (2 Tim. 4:10) The

this world has deserted me." Paul states that as a fact and he does not accompany that statement with a lot of self-accusatory breastbeating. Our enemy the devil prowls around like a roaring lion looking for someone to devour, and it would be unrealistic to presume that our sworn enemy would be totally unsuccessful.

The application of CRC Church Order discipline to those who love the world makes very little sense. Those who love the world have left the church. Demas has deserted. He is gone. The apostle Paul writes to the Corinthians: "What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside. Expel the wicked man from among you." (1 Corinthians 5:12-13) Discipline can only be directed to those within the church. Even in their case the current model as prescribed in the Church Order is medieval in origin, theologically suspect, and not practical in our own time.

If we are at all to minister to Demas (and I think we should) we must recognize that such ministry is a specialty which requires its own approach and methodology. Alas often in a

makes no sense to him. Demas' return will only come about upon the prodding of the Holy Spirit. Certainly people will somehow have a role in that restorative work of the Spirit, but we must not have an exaggerated notion of that work: "What after all, is Apollos? And what is Paul? Only servants through whom you came to believe — as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God who makes things grow." (1 Corinthians 3:5-7)

What do names on the roll mean?

The last comment concerns itself with the question about church membership. Consistories often are under the impression that those whose names occur on the rolls are therefore members. If Demas' name occurs on some yellow card in some book, then by virtue of that fact Demas is a member of the church or the congregation. The fact that Demas hasn't darkened the door of the church in five years doesn't matter; his name is on the yellow card so he is a

Feature

The fight for women's rights: case studies in 19th-century Holland

John H. Martens

In the spring of 1873, a great commotion spread through The Netherlands. Two women were travelling from town to town delivering lectures about the emancipation of women and speaking of lifting their sisters from their second-rate social status. Newspapers were filled with stories about these strange and impudent women who dared go against the ingrained attitudes prevailing against the weaker sex! Women were citizens of a lower order lacking the most elementary human and democratic rights, although they were not excluded from these by any special laws.

The social climate of the times and the attitude of the people in general frowned upon women being or becoming anything but mothers and housekeepers. Perhaps at one time such a role for women was the best guarantee for the survival of humanity, as brute physical strength and sheer muscle power were required in any contest of strength with human enemies, the forces of nature, or with the refractory soil in order to wrestle a livelihood from it.

But times changed. Civilization had not stood still; however, the male of the human species was intent to retain his dominant position. It had always been that way. And the campaign for women's rights and opportunities met with enormous ridicule. Many a barroom must have resounded with loud laughter at the jokes cracked at the expense of those silly women who went against the very grain of society.

But the laughter would die away and people would soon be constrained to listen to the courageous two-some who pleaded the cause of one-half of humankind.

Two to the defense of womankind

Those two 19th century Dutch women, Betsy Perk and Mina Kruseman, were a contrast in appearance and spirit. Betsy Perk was no dangerous demagogue out to undermine the pedestal men had placed and maintained themselves on by clearly being endowed with greater physical strength and, it was thought, with a superior intellect and brain.

Betsy was a woman of action; she was moved by the sad fate of fellow women and the monotony of many a woman's life. She purposed to do something about it. She wanted to give women a goal, something to strive for without, of course, as was sometimes darkly charged, wanting to do away with the institute of marriage or to abolish motherhood.

Betsy's modest aim was to help, above all, those women who had never married, and there were many of them in Holland. (A cautious estimate reveals that more than 1/3 of Dutch women remained single, for a girl was not supposed to marry outside her own social class.)

In The Netherlands, with its sharp class distinctions, the upper classes had always felt a strong need to keep their distance. They had an almost pathological desire for respect and deference from those they considered their inferiors. Doffing cap or hat to one's better was widely practised and

Four children issued from this second marriage, including Betsy, born in 1833. After Betsy's mother died in childbirth, her father died his tears, waited exactly one year and five days, and took a third wife by whom he fathered two more children. That's the way things were done in those days.

Betsy was no great "beauty," and that was a drawback. An even greater drawback was her intelligence! What were the prospects of a girl who, even with all her intelligence, would get nowhere because there was little chance she would marry? Betsy did enjoy a certain social standing because she had a rich

labour was organized. Two halls full of art work, crocheting, etc., were opened to the public. The women derived enormous satisfaction from their own work.

This then was the beginning of a period in which women would increasingly assert themselves. It was a very modest beginning indeed. It could only treat the symptoms and not the underlying social attitudes which had caused the existing social aberrations.

It is clear that Betsy Perk was not a dangerous revolutionary. She comes across as a well-meaning woman with warm feelings for her fellow-women.

Nevertheless the idea of women coming into the open with their "new-fangled ideas" did not sit well with many defenders of the status quo. When Betsy Perk, a few years later, appeared on the lecture circuit with Mina Kruseman, they met with sneers and raised eyebrows.

Mina Kruseman: fiery orator, ardent advocate of women's rights

Betsy Perk and her companion Mina Kruseman, a forceful woman of considerable courage, formed a study in contrasts, yet both pursued the same goal. Betsy was a poor speaker with a weak, almost inaudible voice while Mina Kruseman delivered fiery orations against the prevailing discrimination against women; her sensational, highly-coloured speeches attracted nationwide attention. Any auditorium where the progressive duo was to speak was always overflowing and newspapers were full of news about the progress of the campaign.

Once, it was reported that after a night's stay in a hotel, Betsy had forgotten her slippers, but Mina had forgotten to pocket the pistol that had become her faithful companion. This little anecdotal event reveals better than anything else the mental attitude of each of the two.

New women's champions appear in the limelight

As time went on, new champions of the women's movement presented themselves. In the last decade of the 19th century, the names of Wilhelmina Drucker and Aletta Jacobs — again two women of totally different backgrounds — were on the lips of many. Drucker was an illegitimate child and as such a choice target for discrimination and ridicule. Humiliation and rejection had been her share, but not until she was 40 did she focus her furious energy on the fight for women's rights.

In 1889 the "V.V.V." (*Vrije*

Vrouwenvereniging — Free Women's Association) was born.

Soon tens of thousands of women were united under its banner. Without ceasing, Wilhelmina proclaimed to them and to others that women were humans(!) and had a right to work, to be free, and to vote.

She experienced much opposition from the churches. The social implications of the Gospel were hardly understood in those days, which is not difficult to understand when even in our days, many consider social involvement by the church as unwarranted by Scripture.

Drucker's extremes harmful to her cause

Wilhelmina's cry from the heart that "even those who build their sure hopes on a heaven above, should not be forced to live on a manure-pile in this world" is a sad comment on temporary Christian attitudes, which only gradually changed under the impact of the revolutionary tendencies more and more manifesting themselves in society.

Unfortunately, pronouncements like the one mentioned above did not endear Wilhelmina Drucker to the confessional part of the population, although they rattled the Christian conscience of many in the country.

Highly controversial also was her advocacy of free love. She went so far as to call "marriage the most impure form of sexual cohabitation." Even her own followers refused to endorse her stand in this respect. Her extremism eventually proved to be more a liability than an asset in her campaign for women's rights and acted as a brake on progress. Yet, she was a symbol of hitherto latent forces which now manifested themselves in the women's movement.

Her impetuosity was her main fault, for the Dutch nation did not lightly venture in new directions.

We must add that her impetuosity was perhaps not her own fault. As a piece of driftwood, cast up by the waves, nobody knowing from where it comes, Wilhelmina Drucker was, by the very need for survival, forced to fend for herself as an illegitimate child; in those days that meant, too often, to tread a path of martyrdom which opened the eyes of the sufferer to the pain and agony of others. She countered indifference with impetuosity, yes — radicalism in an effort to gain a fair hearing for women in general.

In the Churchill Laan in Amsterdam there is a statue of her. It represents an ideal female, which certainly she was

Continued on page 12....



The above cartoon appeared in a Dutch magazine in the year 1915. Dr. Aletta Jacobs offers an apple to Mr. Adam Cort (a Dutch government official at that time) and he takes a bite. The cartoon appeared in connection with the proposal to revise the Dutch constitution so that it includes the woman franchise.

addressing one's superior in social standing correctly and humbly and with a show of deference was part of the accepted form of social contact between the lower and higher classes.

For a woman to marry into a lower class was unthinkable. The problem was that affection and love do not respect social taboos or class distinctions. Many lives of women, and also of men, were tragically ruined by people's often inflated self-esteem.

Betsy Perk: deprived youth moves toward accomplishment

Betsy Perk herself had been witness to a typical marital situation in the home of her parents. Her father married three times. His first wife had died in childbirth after bringing six children into the world. A second marriage followed: the widower, with his brood of six, tied the knot with a girl of 20 who had been promised in marriage to him by her parents.

father, who had made his fortune as a grain dealer. But what was she to do? Would it be her fate to eventually pass her days as a live-in "babysitter" in the household of a brother or sister? That seemed the ultimate solution to the "problem" of unmarried sisters! And in Betsy's circles, to seek employ in an office or as a nurse in a hospital was considered the height of indecency.

One other avenue was open to women like Betsy, although the door leading to this sole opportunity was as yet only ajar. But Betsy seized the opportunity with eagerness and determination — she began to write and to paint, and even succeeded in selling some of her creations. Other women joined her and embraced her ideals; in 1870, "De Nederlandsche Vrouwenvereniging Arbeid Adelt" ("The Dutch Women's Society called 'Work Ennobles'") was founded and a year later the first exposition of the material results of female

The fight for women's rights: case studies in 19th-century Holland

...continued from page 11
not. But she was a driven woman, a courageous woman, a woman with a strong sense of justice and not a few other admirable qualities besides. Some even called her "a mother of the nation."

Aletta Jacobs: women's suffragist

Aletta Jacobs, The Netherlands' first female doctor, was yet another type of woman. She was an intellectual and has made herself a name as a champion of women's suffrage. Around 1880, voting rights movement gathered increasing momentum in The Netherlands.

The right to vote was reserved for men only as long as they were "adult Netherlands and lived in the country."

Aletta Jacobs was of the opinion that women should have the same voting privileges as men, as the law did not exclude women in so many words. Her arguments and pleas were, of course, ignored until she demanded to be placed on the voters' list in Amsterdam, arguing that the law spoke of "Dutch citizens, living in the country," but not specifically of men.

The municipal authorities refused to heed her pleas and a higher court confirmed their decision. When Aletta addressed the highest court in the country in 1883, her appeal was rejected. "Dutch citizens,

women's right to vote would be taken away again now, there would likely rise an angry chorus from the same quarters about this violation of the "principle," sacred or not, of the equality of the sexes with

"Even those who build their sure hopes on a heaven above, should not be forced to live on a manure-pile in this world." (Wilhelmina Drucker)

living in the country," means only men; otherwise it would have been explicitly stated, so decided the wise and learned men of "De Hoge Raad." ("The High Council").

Aletta Jacobs had lost the battle. Not until 1921 — three years after the end of World War I — did women finally obtain the right to vote, despite a long and obstinate resistance by the confessional parties. As we said, the latter feared the rising tide of revolution and despite earlier principled objections, gave in, probably in the hope that women in general would turn out to be more conservative-minded and vote accordingly. In this hope they were probably not disappointed.

Principles sometimes fall by the wayside. If for some reason

regard to the right to vote.

In 1921 the time had come for women to exercise their new rights. History sped up the process and things which at one time were considered just ridiculous claims of womanhood, are now the most normal occurrences in a democracy.

Not that women had become in all respects the equals of men since those days. But great strides were made, especially from 1890 - c. 1910.

Aletta Jacobs was the first girl in The Netherlands to attend a high school. Before her days, it just was not done. What is more, as a doctor she ran a free clinic for poor women and advocated birth control on medical and social grounds. (We state here the facts and leave it to better qualified people to fathom all the moral and religious implications of her ideas and activities.)

Her medical career, her championing the cause of women in general, and her advocacy of women's suffrage have lent her an aura of unusual brightness. She helped demonstrate how to rule *for* not just *over* the people, but *for* the people — *all* the people.

John Martens is an historian living in Listowel, Ontario.

Soviet officials worry that abortions are damaging health

MOSCOW, U.S.S.R. (EP) — Soviet medical officials have expressed concern over the consequences of the estimated 10-million abortions performed every year in the U.S.S.R.

Soviet women commonly have four or five abortions, and some have had as many as 20 in state-run clinics. The government officially discourages abortion, but it remains the primary method of birth control. Clinics charge five rubles (about \$6.50) for the procedure. Abortions are legal in the first three months of pregnancy, but only one is permitted within a six-month period.

One observer estimates that Soviet doctors performed 16-

million abortions in 1980, about 10 times as many as were performed in the U.S. There are an average of 2.08 abortions for each live birth in the Soviet Union, compared with about two live births for each abortion in the U.S.

A.A. Popov, a Moscow specialist in medical demography, said "It is well known that the current abortion rate is a major factor in determining the incidence of gynecological diseases and childless marriages, infant mortality, miscarriages and child morbidity. Lowering the abortion rate would have a colossal effect on public health."

Kuyper's Kapers



Places still available for Ontario Junior Ranger Program

TORONTO, Ont. (MNR) — If you're 17 years old and want to learn about resource management this summer, there's still time to apply to become a junior ranger. The Ministry of Natural Resources has 1,620 available positions at 60 camps across Ontario.

Junior rangers earn \$15 a day — up from \$10 a day in previous years — and receive free room and board plus subsidized travel costs.

The application deadline has been extended four weeks to February 28.

The program, which began in 1944, offers young people eight weeks of outdoor work, learning and recreation. "It's a great opportunity for young people to learn about the great

outdoors and discover why natural resources are important to the province," said Theresa Campbell, supervisor of the MNR's youth programs.

Blazing hiking trails, planting tree seedlings and working on lakeshores are but a few of the tasks undertaken by the junior ranger program.

Prospective applicants must be 17 years of age, but not 18 by August 31, 1986. Applications can be obtained from the junior ranger program office of the Ministry of Natural Resources, 4th Floor, 99 Wellesley Street West, Toronto, Ontario, M7A 1W3; (416) 965-1258.

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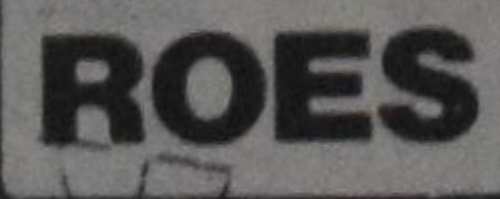


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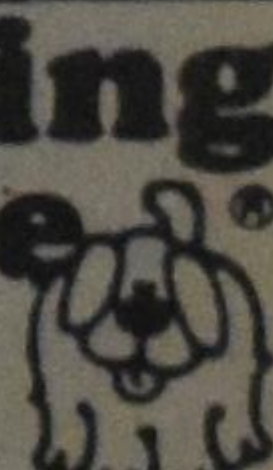


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Births									
ADEMA: "Know that the Lord is God; it is He that made you and we are His." God has richly blessed us with a healthy son, DAVID NICHOLAS, weighing 8 lbs. 3½ oz., born on February 3, 1986. David is the 29th grandchild for Sid & Anne Adema and the 15th grandchild for Walter and Rose Piersma. Cor & Betty Adema, R.R.#5, Georgetown, ON L7G 4S8		Wieringenwerf Listowel Holland Ontario 1951 35 years 1986 HARM and ANTJE DEKENS (nee Hazenberg) On Saturday, February 22, 1986, D.V., we, with our parents, hope to celebrate their 35th wedding anniversary. We wish them God's blessing and many more years of happiness together. "Commit your way to the Lord, trust in Him, and He will act." (Psalm 37:5) Love always from children and grandchildren: Lena & Pete Van Dyke; Wendi, Jayme, Gregory — Chatham, Ont. Marg & Ted Postma; Derek, Anne, Courtney — Chatham, Ont. Faye & Dave Van Kesteren; Jeremy, Rachael, Michael, David, Joel, Andrea, Adam, Eric — Chatham, Ont. Clarence & Ingrid Dekens; Robbie, Michelle, ? — Listowel, Ont. Leroy & Patricia Dekens; Chelsea — Chatham, Ont. Home address: R.R.#1, Listowel, Ont.		Congratulations to Harm and Antje Dekens (nee Hazenberg) who will celebrate, D.V., their 35th wedding anniversary, D.V., on February 22, 1986.		Congratulations to Don and Corrie Vanderploeg (nee Stokuis) who will celebrate, D.V., their 50th wedding anniversary on March 11, 1986. With praise and thanks to God, we announce the 50th wedding anniversary of our parents and grandparents, DON and CORRIE VANDERPLOEG (nee Stokuis) on March 11, 1986. Jean & Tony Verhulp — Listowel, Ont. John & Ria Vanderploeg — Van der Hoof, B.C. Gerry & Dirk Plantinga — Abbotsford, B.C. Jane Seinen — Dawson Creek, B.C. Wieger & Ineke Vanderploeg — Aldergrove, B.C. Marion & Ben Faber — Terrace, B.C. Zina & Bill Van Bergeyk — Kamloops, B.C. Michel & Nancy Vanderploeg — Terrace, B.C. Angie & Kor Dykstra — Langley, B.C. 48 grandchildren and ten great-grandchildren. Open house to be held on Friday, March 14, 1986, at 8:00 p.m. in the Free Reformed Church, Aldergrove, B.C. Home address: 10069 Kent Rd., Chilliwack, B.C. V2P 2P7; Tel (604) 792-0971.		Buitenpost Port Perry 1951 March 1 1986 Wedding text: "Trust in the Lord, and do good; so you will dwell in the land, and enjoy security. Take delight in the Lord, and He will give you the desires of your heart." (Psalm 37:3,4) With praise and thankfulness for all God's goodness and faithfulness, the children and grandchildren hope to celebrate with our parents, the Lord willing, their 35th wedding anniversary. ROELF WILLEM HAAN and MARIA NEELTJE HAAN-Kroon Congratulations Mom and Dad, with love, Gord & Helen Haan; Janette, Lori-Anne, Joshua — New Castle, Ont. Wilma Snoek; David, Matthew — Hampton, Ont. Hilda & Harry Piersma; Michael, Kristina, Jeffrey & Carolyn — Port Perry, Ont. Mike & Glenna Haan — Oshawa, Ont. Open house from 2:30 p.m. - 3:30 p.m., March 1, Hope Chr. Ref. Church, Port Perry, Ont. Their home address: 254 Water St., Port Perry, ON L0B 1N0	
Marriages									
SANDSTRA-WILK: Mr. and Mrs. H. Sandstra and Mr. and Mrs. N. Wilk are pleased to announce the wedding of their children, MARILYN E. and REGINALD T. The ceremony will take place, D.V., on March 8, 1986, at 2:30 p.m., in the Bethel Chr. Ref. Church of Saskatoon, Sask. Pastors L. Petrie and H. Van Niejenhuis officiating. "Trust in the Lord, with all your heart" (Prov. 3:5,6) Future address: Box 2891, Melville, SK S0A 2P0									
Anniversaries									
Congratulations to Henry and Tina Jagt (nee Pranger) who will celebrate, D.V., their 60th wedding anniversary on February 26, 1986.		KLAAS and ANNIE SIEBRING (nee Huisman) Onstwedde Mill Bay 1951 February 19 1986 Thank you God For Dad and Mom for home-grown flowers and the click of knitting needles for peeled apples and empty spools of thread for a lively supper hour and yet another story for gallons of blackberries and lines of laundry for these childhood reflections and so much more. For 35 years of Your faithfulness and our happy memories we give You thanks. Heidi — Mill Bay, B.C. Angela — Edmonton, Alta. Kathleen — Edmonton, Alta. Albert — Sioux Center, IA Anita — Sioux Center, IA Elna — Victoria, B.C. Liz & Tim Toikamp — Langley, B.C. Grace — Barrhead, Alta. Jenny & Dennis deGroot; Rueben, Joshua, Asher — Langley, B.C. Harmina & Tony Jansen; Sharlene, Anthony, Joel, Lindsey, Zachary, Jonathan — Surrey, B.C. Joy & Clayton Wierenga; Amanda, Julian, Caleb, Joseph — Neerlandia, Alta. We hope to celebrate together, D.V., on July 4, 1986. Home address: 780 Kilmalu Rd., Mill Bay, B.C. V0R 2P0		Stadskanaal Clinton Holland Ont. 1931 1986 On February 28, 1986, the Lord willing, we hope to celebrate with our parents, grandparents and great-grandparents, REINDER and JANNA MIDDEL (nee Nanninga) their 55th wedding anniversary. With thankfulness we pray that the Lord will continue to bless and keep them for each other and for us for many years. John & Carol Middel — St. Thomas Evert & Evelyn Middel — Goderich Shirley Middel (nee Hoy) — Goderich Betty Tolsma — Goderich Ann & Bert Kolkman — Lambeth Jake & Aleda Middel — Washington, D.C. Adrian & Dayle Middel — Coquitlam, B.C. Ron Middel — London Frances & Wayne Kuntz — Bayfield Janna Middel — Toronto 25 grandchildren and six great-grandchildren. Open house will be held at their home from 2 to 5 p.m. in the afternoon. Home address: 115 Mary St., Clinton, ON N0M 1L0 Best wishes only.		Naaldwyk Vineland 1936 March 17 1986 "A man's mind plans his way, but the Lord directs his steps." (Prov. 16:9) With praise and thanksgiving to our Lord, we wish to announce the 50th wedding anniversary of our dear parents and grandparents, WIM and MARIE VAN VLIET (nee Doorduyn) May the Lord continue to be near them and bless them in the years to come. Much love from their children and grandchildren: Paul & Tina Van Vliet — Niagara Falls Alice & Bernard Westerveld — Dunnville Art & Magda Van Vliet — Fenwick Jean & Richard Helda — Vineland Bill & Marg Van Vliet — Beamsville and 23 grandchildren Home address: 33 Davey Court, Vineland, Ont.			
		1926-1986 Our dear brother- and sister-in-law, and uncle and aunt HENRY and TINA JAGT (nee Pranger) hope to celebrate their 60th wedding anniversary, D.V., February 26, 1986. We, their relatives, extend to them our heartfelt congratulations and sincere best wishes. We pray that the Lord will continue to watch over them and keep them in His loving care as He has done these many years. Families Pranger — Strathroy Families Deen — Drayton, Kitchener Families Pranger — Guelph Families Haveman — Sarnia, Hamilton Address: Unit 315, Trinity Tower, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2							
		Wanted							
		I am looking for an investor to invest \$50,000 on a retirement home, backed by a second mortgage. Pay back 20% on a 5-year term. If interested call Joanne at (416) 451-0240.							
				Personals					
				Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established 1967</i>					
						For Sale			
						Organ for Sale: "Gilbransen." Like new condition. Two full keyboards and full pedal. \$6,000.00 Mississauga (416) 848-2861.			
								More classifieds next page.	

Classifieds

Obituaries So shall our song of triumph ever be: Praise to the crucified for victory! On January 31, 1986, the Lord took to Himself and gave new life to His child, our dearly beloved daughter, sister, sister-in-law and aunt, RIA KROEZEN We thank the Lord for her life. She loved and served the Lord with all her heart. May the Lord comfort her husband Gary and children, Marlene & Mike, John, Kristine and her granddaughter Adria in this loss. Predeceased by her father Engel (Bert) Huisman in 1983. Mrs. Mary Huisman — Acton, Ont. Agnes & Art Miedema — Brampton, Ont. Theresa & Ralph Fledderus — Guelph, Ont. Nelly Oldengarm — Guelph, Ont. Bert & Jean Huisman — Acton, Ont. Lovingly remembered by her nieces and nephews. The funeral service was held on February 3, 1986, at the Owen Sound Chr. Ref. Church. Pastors Dan Gritter and Larry Marshall officiating. Home address: R.R.#1, Hepworth, ON N0H 1P0	Employment Wanted Female, 23 years of age is looking for a full-time and challenging position with your company. I am a fully qualified seamstress and have more than 10 years of experience behind me. For the past four years I have been working for a well-known clothes designer in Ontario. I am well qualified in my field of work, and am also able and willing to work very hard for you! For further details contact Calvinist Contact, Box 2412, 99 Niagara St., St. Catharines, ON L2R 4L3	Help Wanted Recently bereaved 60-year-old man is looking for domestic help for 12 year-old special child (mild Downs Syndrome). Arrangements to be negotiated. If interested, please call or write H. Larsen, 124 Spring St., Trenton, ON K8V 3Z2; (613) 392-5247. Help wanted for the summer from May 1 to August 31. General farm work and must also be willing to work in the household. Contact Albert Gerrits, R.R.#2, Centreville, N.S. B0P 1J0 or call (902) 582-3657.	Help Wanted Witten Home Improvements Inc. One of the largest aluminum siding companies in the Hamilton area requires qualified siding installers, roofers and salesmen Top rates paid. Health plan and work all year-round. Please write or call collect: Witten Home Improvements 143 Hester St., Unit 5, Hamilton, ON L9A 2N9; (416) 387-1590	Help Wanted C D A Y R E Immanuel Day Care Centre requires an E.C.E. GRADUATE immediately. Persons interested in this position should forward their resume to the: Immanuel Day Care Centre 25 Channel Nine Court, Agincourt, M1S 3B2 Attention: Mrs. H.A. Meininger
Help Wanted Class A mechanic wanted or fourth or fifth year apprentice. Replies held in strict confidence. Please reply to: ATW Automotive Services 733 Park Ave., West, Chatham, Ont. Phone: (519) 354-6978	COLLEGE CHAPLAIN Redeemer College has an opening for the position of COLLEGE CHAPLAIN. The COLLEGE CHAPLAIN must be qualified, Reformed and ordained and will report directly to the President. He will have direct responsibility for the spiritual life and counselling at the College. The successful candidate must be able to minister to a varied and diverse college community. He will be required to direct the spiritual activities of campus life, and nurture an understanding of and an appreciation for the Reformed confessions, traditions, and perspectives. Confidentiality is assured. The successful candidate will be appointed effective August 1, 1986. Please send all applications, C.V.'s and nominations prior to April 15, 1986, to: Rev. H.R. De Bolster, Redeemer College, 467 Beach Boulevard Hamilton, ON L8H 6W8	Help Wanted Opening (preferably a girl) for approximately 3½ months in general greenhouse work. Starting time before March 1 (negotiable). Van Eck Greenhouses, 631 Robson Dr., Waterdown, Ont. L0R 2H0; (416) 689-5100. Live-in housekeeper to work in farm-home for father and two sons, age seven and 11. Contact Henry Eisses, R.R.#1, Debert, Nova Scotia B0M 1G0. Phone: (902) 662-3323. Bobby Lawn Spray of Stoney Creek is looking for two (2) conscientious young men (18 years or over) with a clean driving record. The starting date is April 15, approx. Call 1-416-643-3106 or write to Box 91, Fruitland, ON L0R 1L0	CSI District II Alberta, Manitoba, Saskatchewan invites applications for the position of CURRICULUM COORDINATOR Applicants must have teaching and administrative experience and be especially gifted in curriculum development, willingness to travel is required. Please send resumes before March 22, 1986 to: Ary De Moor 10705 - 139 St., Edmonton, AB T5M 1P6 (403) 455-8904	THE INSTITUTE FOR CHRISTIAN STUDIES is seeking a Director of Development Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; admissions development; promotion of ICS within and beyond our supporting community. Qualifications: good communication skills, financial awareness, dedication to Christian higher education. Send inquiries to: Dr. R.E. VanderVennen ICS, 229 College St. Toronto, ON M5T 1R4 Phone: (416) 979-2331 INSTITUTE FOR CHRISTIAN STUDIES ICS
Green Lawn Care Company is located at 401/Dixie area. Our company is involved in lawn care, servicing South West Ontario. Because of expansion, we have openings for several people, willing to work hard and be trained to become professional GREEN LAWN CARE COMPANY LTD	CAREER OPPORTUNITY Bookkeeper required for retail garden centre to manage a one-person office. Must be a self-motivated individual, able to work without much supervision. Must have pleasant disposition to meet with a friendly, gardening public. Bookkeeping experience required for complete accounting cycle to computerized financial statements. Work includes: daily cash balances of cash registers, banking, computerized accounts payable, journal entries, filing and typing, etc. FULL-TIME POSITION of 40 hours per week. Full benefits of OHIP, drug and dental plan. Working with a friendly staff and dealing with attractive merchandise. Salary commensurate to qualifications. Position available late March. Send resume to: J.C. Bakker and Sons Ltd. R.R.#3, St. Catharines, Ontario L2R 6P9 (416) 935-4533. Contact: Harvey Sinnema			
CLAC needs Representative The Christian Labour Association of Canada (CLAC) has an opening for a Representative in its Hamilton, Ont., office. Applicants, male or female, will receive on-the-job training for one year in the area of organizing employees, negotiating collective agreements, organizing membership meetings, and generally promoting CLAC's Christian social principles and objectives. Applications together with complete resumes, should be sent to: Ed Vanderkloet, Executive Secretary Christian Labour Association of Canada 821 Albion Rd., Rexdale-Toronto, ON M9V 1A3 Phone: (416) 744-2340				

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Real Estate Prime Farm Business Simcoe County 164 (M/L) systematic tile-drained acres. 72 acres apples, 31 acres asparagus, 9 acres strawberries. All machinery and equipment, 5 acre irrigation pond. Comfortable 3 bedroom home. Cold storage, modern workshop, bunkhouse. C.R. church and Christian school close by. Owners could be retained on an annual contract if desired. Request File H-311 MACKENZIE & GALLINGER R.E. LTD. Realtor 560 First St., Collingwood (705) 445-5200 <i>We gladly co-broke</i>	Teachers BELLEVILLE: Quinte Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, with a major in phys. ed. and minor in math/science. Please contact the school in writing: Q.C.H.S., Box 158, Belleville, ON K8N 5A2. BRAMPTON: John Knox Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236. Looking for a teaching position? Check our classifieds.	Teachers Sarnia Christian School invites applications for the following position: in the 1986-1987 school year: Principal Teacher in primary grades Other possible openings. Please send applications to the school at: 1273 Exmouth St., Sarnia, ON N7S 1W9 or contact the school at 519-344-4562	Teachers CHATHAM: The Calvin Christian School Society of Chatham, Ontario will require the services of a teacher for grade 5 beginning September, 1986. There is a possible opening in the primary grades as well. Please send letters of application to Mr. John Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: (519) 352-4980 (school) or (519) 352-7427 (residence).	Teachers DRAYTON, ONT.: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935. DUNCAN, B.C.: Duncan Christian School invites applications for a junior secondary science teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Applications are also invited for a possible opening in the intermediate grades. Please send applications, resume, and/or inquiries to: Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341. DUNNVILLE: Dunnville Christian School invites applications to fill possible vacancies in the combined grade 5 and 6 class (full time) and in the combined grade 7 and 8 class for principal's relief (part-time) Our school is looking for applicants with strengths in music and/or physical education. Ours is a growing school situated in the Niagara Peninsula. Applications should be sent to Mr. William R. Rang, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1. GEORGETOWN: Georgetown District Christian School is in need of a part-time Kindergarten teacher (3 days) for the 1986/1987 school year. Please send application with resume to the principal George Petrusma at R.R.#1, Georgetown, ON L7G 4S4; tel: (416) 877-4221 (school) or 877-6444 (residence). GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for an opening in the grade 1 and 2 class. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home). KINGSTON: Kingston Christian School invites applications for the position of an experienced, full-time teacher in grades 7 and 8 for next September. Preference to be given to someone with qualifications in math, science and physical education. Please send application and resume to the principal at 130 Wright Crescent, Kingston, ON K7L 4T9; telephone: (613) 546-4872. LISTOWEL Listowel Christian School is in need of a kindergarten teacher (part time) for the 1986/1987 school year. Please send application with resume to: Mr. Arnold Deelstra, Principal, Listowel Christian School, Box 151, Listowel, ON N4W 3H2; phone: (519) 291-3086.
Teachers	Medicine Hat Christian School <i>Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:</i> Kindergarten half time Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply. <i>Our brand new facilities will be located in Medicine Hat's newest surveyed area.</i> <i>You are invited to send application, resume, and transcripts to:</i> Mr. William Slofstra, Principal Medicine Hat Christian School 318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6	Immanuel Christian School Charlottetown, P.E.I. invites applications for the position of TEACHING PRINCIPAL Since this is the opening year of the school, (grades 1-6) we are looking for someone with leadership qualities and administrative ability. Send application along with resume to: Mrs. Esther Hovingh, Sec. of the Board R.R.#3, Cornwall, P.E.I. Canada C0A 1H0 Tel. (902) 566-4565	Covenant Christian School in Leduc, Alberta is seeking a teaching-principal for the 1986-1987 school year. Our school has been in operation for three years and will have Playschool through grade 6. We are looking for an innovative individual who is interested in the challenge of both promoting an integrated approach to Christian Education and spreading Christian Education in the community. Leduc, Alberta, is located 20 km. from Edmonton. Contact person: Linda Knoppers 4301 42nd Ave., Leduc, Alberta T9E 1S1; Phone: 986-3168	ABBOTSFORD CHRISTIAN SCHOOLS providing Christian Education for 450 students K-12 in the hub of the beautiful Fraser Valley, invites applications for the position of: Elementary Principal ■ K-7 250 students ■ some teaching duties <i>Send application with statement of faith, resume and references to:</i> Abbotsford Christian School Box 157, Abbotsford, B.C. V2S 4N8 (604) 859-5167 or 859-5528
REDEEMER COLLEGE invites applications for regular faculty positions in Art & Art History Drama and Computer Science These positions are to be filled on a half-time basis for the 1986-87 academic year and are to become full-time positions in the 1987-88 academic year. Applicants should hold a doctorate (or its equivalent) or should be nearing completion of the degree. (For applicants in Drama, an M.F.A. will be considered.) Those applying should also share a commitment to the Reformed Christian basis of the college. Letters of application along with curriculum vitae and three letters of reference should be sent to: Dr. James R. Payton, Jr., Academic Dean Redeemer College 467 Beach Boulevard Hamilton, Ontario L8H 6W8 (416) 549-8024 Closing date for applications: when each position is filled.	EDMONTON CHRISTIAN SCHOOLS Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year. Possible teaching positions open in: Elementary Intermediate Junior High Senior High The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth. Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact: H.P. Visscher 14345 - McQueen Road, Edmonton, Alberta T5N 3L5 Tel.: (403) 455-8515	The Society for Christian Education in Southern Alberta operating Immanuel Chr. School in Lethbridge and Taber Chr. School in Taber, Alta. <i>invites applications from teachers for the following possible positions:</i> Taber Chr.: Primary Junior High French-English-Science <i>Address correspondence to:</i> Mr. B. Reitsma, P.O. Box 2256, Taber, AB T0K 2G0 Tel. 1-403-223-4550 (school); 1-403-223-2258 (home) Immanuel Chr.: Special education Primary Intermediate Junior High Science Junior-Senior High French Junior-Senior High Industrial Education <i>Address correspondence to:</i> Mr. H. Konijnenbelt, 8026th Ave., N., Lethbridge, AB T1H 0S1 Tel. 1-403-328-4783 (school); 1-403-328-7195 (home)		

Classifieds/Events

Teachers

LACOMBE-RIMBEY, Alta.: Active, committed, Christian, self-motivated, loving, experienced (min. 2 yrs.) teachers are invited to apply for a teaching position in a new one-room school in Rimbeey, Alta. Grades 1-5, using Alta. curricula will be offered to about 12-15 students, commencing September, 1986. Applicants should hold an Alta. certificate or be qualified to obtain one prior to school opening. The job will commence August 1, 1986, under the authority of the Lacombe Chr. School Society. Contact: D. Moodie, Principal, Lacombe Chr. School, Box 1749, Lacombe, AB T0C 1S0

LONDON: London District Chr. Secondary School invites applications for a science teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal: Mr. H. Kooy, c/o L.D.C.S.S., 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.

ORANGEVILLE: The Orangeville Christian School is seeking applications for a possible opening for a teaching-principal. The school is a small interdenominational institution with a small but energetic staff and a strong support community. Applicants should be experienced teachers with a firm commitment to Christian education and have experience or a strong interest in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6 or phone (519) 941-3381.

A subscription to Calvinist Contact is a good deal. See page 2 for subscription rates.

Teachers

OSHAWA: Immanuel Christian School invites applications for openings in **grades 3-4 and 7-8.** We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4

OTTAWA: Ottawa Christian School has several possible openings for 1986-87, **grades 4-8.** There will also be an opening in administration. Direct inquiries to: John Harris, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Phone: (613) 722-5836.

ROCKY MTN. HOUSE: Rocky Chr. School has a possible opening in **grade 1.** Please direct inquiries to Evert Vroon, Principal, Box 669, Rocky Mountain House, AB T0M 1T0; phone: (403) 845-3516.

SARNIA: Lambton Christian High School solicits applications for a possible teaching vacancy(s) in **mathematics/computer or/and science/computer.** Please send applications including qualifications, experience and references to: Mr. W. Drost, Principal, c/o Lambton Christian High School at 295 Essex Street, Sarnia, ON N7T 4S3. Telephone: area code (519) 337-9122.

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible teaching positions in **special education** and in a **junior grade.** Ability to teach French a definite asset for the possible junior position. Qualified applicants are invited to send letters of inquiry and resumes to Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

Teachers

ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in **English/math;** due to a one-year leave of absence. Other possible openings are in the **math, science, computer, business and geography** subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.

VERNON, B.C.: Vernon Christian School invites applications to fill possible positions for **grade 2/3 half-time and remedial library half-time, grade 3/4, grade 5/6** for the 1986/87 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, Principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Phone: (604) 545-7345.

WOODSTOCK: John Knox Christian School of Woodstock will be in need of a **grade 2** teacher for the 1986/87 school year. Please send letter of application and resume to the school: Mr. R. Vanderploeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-1492 (principal's residence).

Attention schools: Please send us written confirmation concerning your "teachers wanted" ads to insure that we have the correct information.

Thank you, Advertising Department

Let's Play Chess

P. Layer

#1082
F. Palatz, Germany, 1932
3

#1083
E. Pape, France, 1936
13

4 3-mover 3 pts. 8 2-mover 2 pts.

Notes

1. The three-mover, #1082, shows a position where Black seems stronger than White. Remember that the Queen can throw herself in front of any piece to stop a mate in three. Please give the key, threat and all variations.

2. The two-mover, #1083, shows a theme which was first shown in this problem. The Black Queen is much less powerful here. Please give the key and threat, if any.

3. The deadline for the February problems is March 20, 1986. Readers who receive the paper late, please send a note with your solutions and we will adjust the deadline next month.

It is with great joy and thankfulness that on **March 15th and 16th of 1986,** the **First Christian Reformed Church** of **Surrey, B.C.,** will celebrate its **25th anniversary** as a congregation.

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April 1 to April 21	529 529
April 22 to May 31	539 539
June 1 to June 20	589 589
June 21 to July 4	666 629
July 5 to August 8	699 649
August 9 to August 22	666 649
August 23 to September 3	649 589
September 4 to October 3	N/A 589

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Dutch

Wat kan CDA betekenen voor Nederlanders in Canada?

Albert Vander Mey

Op 21 mei 1986 zijn er in Nederland verkiezingen voor de Tweede Kamer. Door een verandering in de Kieswet kunnen nu ook Nederlanders in het buitenland hun stem uitbrengen. Eén van de grote partijen is het Christen Democratisch Appèl (CDA). Een samenvoeging van de oude confessionele partijen, de ARP, de CHU en de KVP.

Aan de voorzitter van het CDA, de heer drs. P. Bukman, werd de vraag gesteld in hoeverre de christen-democratische politiek in Nederland is veranderd sinds de jaren vijftig.

Na de Tweede Wereldoorlog werden de vooroorlogse partijverbanden, direkt of na enige tijd hersteld. Zo verschenen de Anti-Revolutionaire Partij, de Katholieke

Volkspartij en de Christelijk-Historische Unie weer op het tapijt. Pogingen om ARP en CHU meer aan elkaar te binden mislukten. Het patroon van voor 1945 werd voortgezet. Weliswaar tegen de verdrukking in, want er was van buiten de christelijke partijen een enorme beweging gaande om een doorbraak te bewerkstelligen naar nietchristelijke partijvorming. De aanval werd afgeslagen.

Op gemeentelijk niveau ontstonden in de vijftiger jaren de eerste schuchtere pogingen om tot samenwerking te komen. Eerst tussen ARP en CHU; later werd de KVP er soms bij betrokken. In het zuiden van het land, waar de KVP een overheersende positie innam, werd contact gezocht met de protestants-christelijke partijen. Later groeide ook het overleg tussen de Tweede Kamerfracties van de drie partijen. Men begon elkaar beter te kennen en waarderen en men zag bovendien hoe een op gang komende ontkerkelijking de positie van de christelijke partijen zou kunnen gaan ondermijnen. Vooral de KVP had van deze ontwikkeling te lijden, maar ARP en CHU kwamen ook niet ongeschonden uit de strijd.

In 1968 gaven de fractievoorzitters van de drie partijen het startschot voor een ontwikkeling, die uiteindelijk — twaalf jaar later — zou leiden tot de oprichting van het CDA, het Christen Democratisch Appèl.

Twaalf jaren waren nodig om de drie partijen, die drie stromingen vertegenwoordigden, in de ene brede rivierbedding te brengen. Het

lukte. Er kwam in 1980 een principieel-christelijke volkspartij tot stand, een nieuwe kans voor de christelijke politiek in Nederland.

Veel omstanders geloofden er niet in. Het CDA zou uitstel van executie voor de christelijke partijen zijn. Het tegendeel is waar gebleken. Na het overwinnen van de kinderziekte van de fusie is er snel een integratieproces op gang gekomen, waardoor de traditionele verschillen gaan verbleken.

Er is een herboren christen-democratische beweging ontstaan met veel nieuwe mensen, een nieuw idealisme en een nieuw élan. Het CDA, dat groeit en bloeit tegen alle voorspellingen in, ondanks de ontkerkelijking, die helaas doorzet.

Wat kan het CDA als partij betekenen voor Nederlanders in Canada?

Het CDA is lid van de Europese Volkspartij, de overkoepeling van de christen-democratische partijen in Europa. Het is ook lid van de wereldwijde Christen-Democratische Internationale. Maar als nationale partij wil het CDA ook graag in het buitenland wonende

Nederlanders voor haar werk interesseren. Niet alleen in verband met het stemrecht dat Nederlanders in het buitenland terecht weer mogen gaan uitoefenen. Er zijn belangrijker argumenten.

Ik noem er twee. CDA-afdelingen in het buitenland kunnen een rol vervullen bij het onderhouden van contacten met het moederland. Maar wat politiek gezien misschien nog wezenlijker is, het CDA als partij met een grote nationale politieke verantwoordelijkheid is er erg bij gebaat, dat er leden zijn die vanuit hun positie in het buitenland meepraten, meedenken en meebeslissen over de richting die we als christen-democraten in Nederland kiezen. Ons land is klein. We hebben dikwijls snel ons oordeel klaar over wat er in het buitenland gebeurt. We hebben leden in het buitenland nodig om ons een beter inzicht te geven over hoe het buitenland aankijkt tegen Nederland en de nederlandse politiek. Daar worden we in Nederland wijzer van. Vandaar mijn oproep om ook in Canada het CDA van de grond te helpen en actief te maken.

CALENDAR of events

- Feb. 27 Van Halsema evening, **Orangeville** CRC, 8 p.m.
Mar. 1 Organ recital by John VanderTuin at Second CRC, **Brampton**, Ont. (corner Steeles & McLaughlin) at 8 p.m.
Mar. 3-4 Second Annual Convention of the Reformed Christian Business and Professional Assoc. (RCBPA) at the Burlington Holiday Inn, **Burlington**, Ont. For info. call (416) 689-6463.
Mar. 10-12 World Home Bible League of Canada invites ybu to see and hear "Action Company" from Manila, Philippines. A unique singing group of six college students will present special family-oriented concerts on **Mar. 10: 7:30 p.m.** in Sarnia Chr. School, **Sarnia**, Ont.; **Mar. 11: 7:30 p.m.** in John Knox Chr. School, **Brampton**, Ont.; and **Mar. 12: 7:30 p.m.** in the Chatham Baptist Church, 124 William St., **Chatham**, Ont.
Mar. 15 & 16 The First Chr. Ref. Church of **Surrey, B.C.**, will celebrate its 25th anniversary as a congregation. Everyone is welcome.
Mar. 20 Van Halsema evening, **Kingston** CRC, 8 p.m.
Mar. 21 30th Anniversary Dinner & Celebration at John Calvin Chr. School, **Strathroy**, Ont. For info. call Marg Bulk at (519) 264-2444.
Mar. 22 Organ recital by Andre Knevel in St. Thomas Anglican Church, 99 Ontario St., **St. Catharines**, Ont. at 8:15 p.m.
Apr. 4-6 25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Lambert Rd., R.R.#1, Agassiz, BC V0M 1A0. Phone: (604) 796-9143.
Apr. 5 All-Ontario Christian Male Chorus Festival at Covenant CRC, Parnell Rd., **St. Catharines**, Ont. Watch for further announcements!
Apr. 12 Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, **Brampton**, Ont. For more information, contact CPJ (416) 979-2443.
Apr. 18 Public meeting sponsored by the Board of Concerned Members of Classis Chatham. Starts at 8 p.m. in the East CRC, **Strathroy**, Ont. Speaker: Rev. Nick Cornelisse. Topic: "The nature and extent of the ecumenical calling of the church."
Apr. 26 25th anniversary celebration of John Knox Memorial Christian School, **Fruitland**, Ont.
May 17 Sarnia Christian School's Third Annual Family Break fast and Bedding Plant Sale at the school, 1273 Exmouth St., **Sarnia**, Ont.
May 16-19 Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, **Kingston**, Ont. For registration contact your league secretary.
Aug. 5-7 1986 Coffee Break Convention at Red Lion Inn, **Bellevue**, WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Sept. 26 & 27 Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.

Mar. 21 - Apr. 5: The King's College Choir — Spring Tour 1986
Mar. 21: Emmanuel CRC, **Calgary**, Alta., 8 p.m.; Mar. 23: CRC, **Langley**, B.C., 10 a.m.; Mar. 23: CRC, **Duncan**, B.C., 7 p.m.; Mar. 24: Vancouver Chr. School, **Vancouver**, B.C., 2:30 p.m.; Mar. 24: CRC, **Maple Ridge**, B.C., 8 p.m.; Mar. 25: Fraser Valley Chr. High, 9:45 a.m.; Mar. 25: CRC, **New Westminster**, B.C., 8 p.m.; Mar. 26: Mennonite Educ. Inst., **Abbotsford**, B.C., 9:30 a.m.; Mar. 26: CRC, **Chilliwack**, B.C., 8 p.m.; Apr. 5: Central United Church, **Edmonton**, Alta., 8 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Feb. 28	Tues. Feb. 25	Wed. Feb. 19-8:30a.m.	Thurs. Feb. 20-8:30a.m.
Fri. Mar. 7	Tues. Mar. 4	Wed. Feb. 26-8:30a.m.	Thurs. Feb. 27-8:30a.m.
Fri. Mar. 14	Tues. Mar. 11	Wed. Mar. 5-8:30a.m.	Thurs. Mar. 6-8:30a.m.

Canadian Scene

Volgens het Oxford woordenboek is een polder een stuk laaggelegen land dat door kaden of dijken omringd en aan de zee ontnomen is.

Net ten oosten van Vancouver bevindt zich één van B.C.'s grootste particuliere boerderijen die 3.700 acres beslaat in een gebied dat vroeger een waardeloos moeras was.

De Pitt Polder Company is destijds gesticht met het doel om het land aan de zuidelijke kant van Pitt Lake en langs de rivier Pitt, waar deze rivier uitmondt in de Fraser Rivier aan de oostelijke grens van Vancouver, in te dijken en leeg te pompen.

De Nederlanders hadden de reputatie dit werk goed aan te kunnen en hun hulp is toen ingeroepen om dit land, dat sinds 1948 onder water had gestaan, droog te malen.

Ieder voorjaar hadden overstromingen plaats en om dit te voorkomen zijn de oevers van de rivier en die aan de zuidkust van Pitt Lake opgebouwd.

Toen kon de droogmaling beginnen. Er werden enorme pompen uit Nederland ingevoerd en waterbouwkundige ingenieurs werkten intussen aan plannen om het waardevolle land in de toekomst droog te houden.

De ingenieurs die verantwoordelijk geweest zijn voor dit gigantische project behoren thans CBA

Engineering, een waterbouwkundig bedrijf in Vancouver. Het bedrijf heeft in de loop der jaren een groot aantal belangrijke projecten ondernomen, zoals de bouw van de twee mijl lange Port Mann Bridge die een deel vormt van de Trans-Canada Highway

en hier de Fraser Rivier overspant, net ten oosten van Vancouver.

De Pitt Polder Company is nu de grootste producente van Blauwbessen en heeft negen zuivelboerderijen op het 3700 acre metende stuk land dat de zee ontnomen is.

Wie een auto huurt bij Jan Kalma begeeft zich niet op glad ijs.



U wilt een auto huren maar niet met de eerste de beste op stap. Dat komt dan goed uit. Jan Kalma verhuurt nieuwe en zo goed als nieuwe personenwagens aan iedereen die achter een veilig stuur wil zitten. Auto's van 4 tot 9 personen. Handgeschakeld of met automaat. Perfekt onderhouden. Vanaf 15 dollar per dag.

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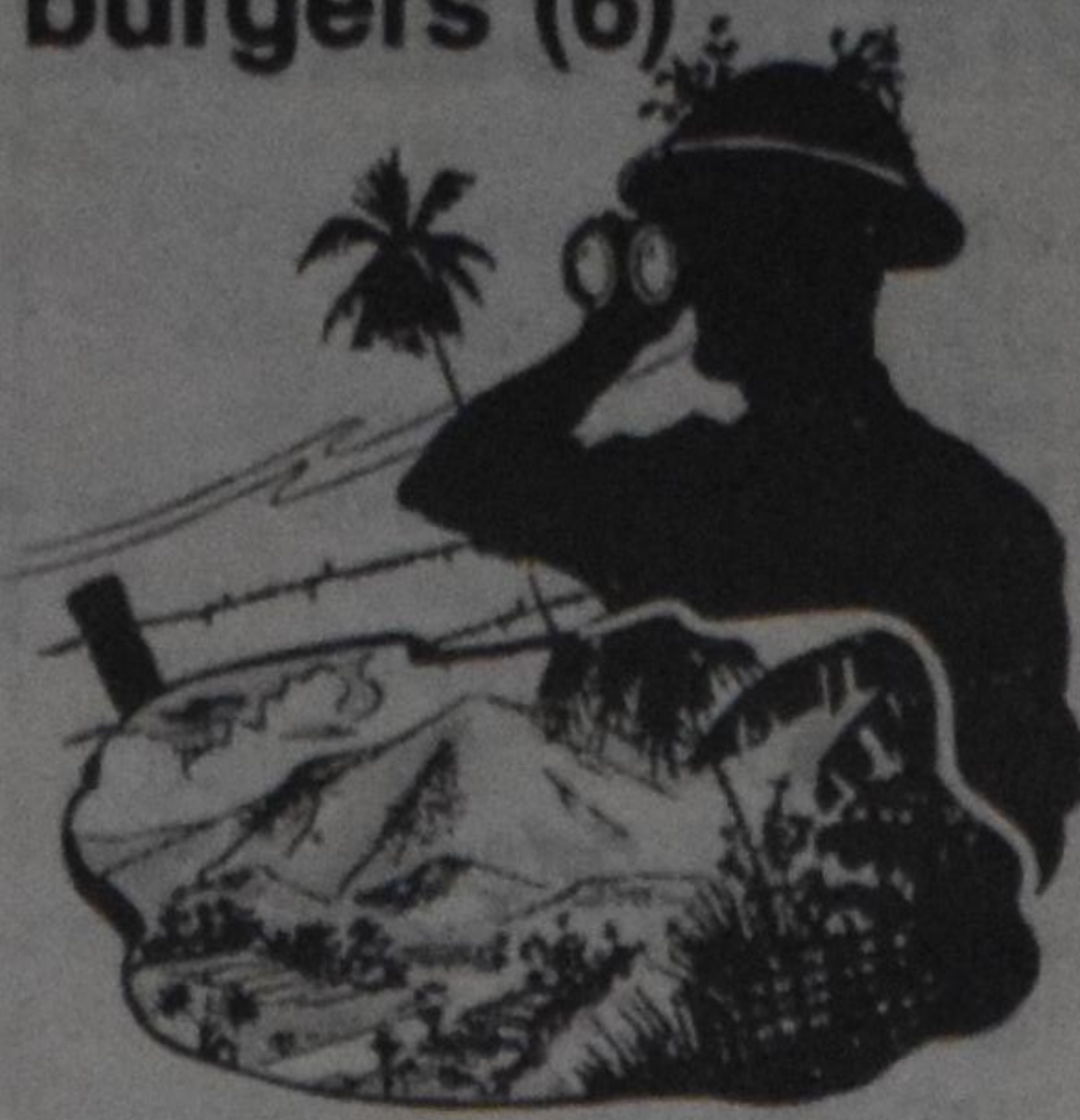
jan kalma

Holland - Drachten, De Meer 24, Tel. 05120-15199, Viditel 33309021, Lid Autorent

Dutch

Gecamoufleerde burgers (6)

Sibolga



Ed Vanderkloet

Wat het klimaat betreft was Sibolga wel zowat de laatste keus die een zinnig mens kon doen, maar strategisch gezien was het een ware vondst. Het lag 70 kilometer van Tarotoeng (over de weg althans) en ongeveer eenzelfde afstand van Padang Sidempoean. Met onze hoofdwerkplaats in Sibolga en onderafdelingen in de andere twee plaatsen was ons detachement gunstig gelegen om de eindeloze reparaties te verrichten aan het rijdend materiaal, dat zwaar te lijden had door de onvoorstelbaar slechte wegen. Het zwakke punt was de steile, kronkelende bergweg naar Tarotoeng die bijna constant onder vuur lag van de verscholen tegenstanders in het woeste gebied, een hoog gebergte bedekt met een dicht regenwoud.

De ravitaillering van het garnizoen gebeurde door twee, soms drie konvooien per week, ieder bestaande uit 30 of 40 legerwagens. En die

vervoerden bijna uitsluitend mensen, materiaal en munitie. Voedselvoorraden en de post werden tweemaal per week afgeleverd door een Dakota die zijn kostbare lading per parachute afwierp, daar de kleine landingsbaan vlak naast de hoogoprijzende bergen alleen maar goed was voor de Piper Cubs van het leger.

Er viel niets te beleven

Eigenlijk was Sibolga niet eens zo'n slecht stadje. Met een aantal inwoners van 25.000 was het ruim gebouwd, had een mooi strandje en lag in een "bosrijke omgeving." Je kon er echter nooit echt uit en er viel niets te beleven. Jagen was natuurlijk uitgesloten vanwege de pelopors, zwemmen werd afgeraden vanwege de haaien (ofschoon we het toch vaak deden), en voor sport was het te heet. Daar waren we trouwens ook te lui voor.

We leefden op de post uit Holland. Toen de Dakota eens terugkeerde naar Medan

zonder zijn kostbare lading af te werpen (het regende) was het gekanker niet van de lucht.

Toch mochten we niet klagen, want de post was bijna altijd op tijd. Voor mijn vertrek uit Holland hadden Truus, mijn verloofde, en ik elkaar beloofd iedere dag te schrijven en daar hielden we ons trouw aan.

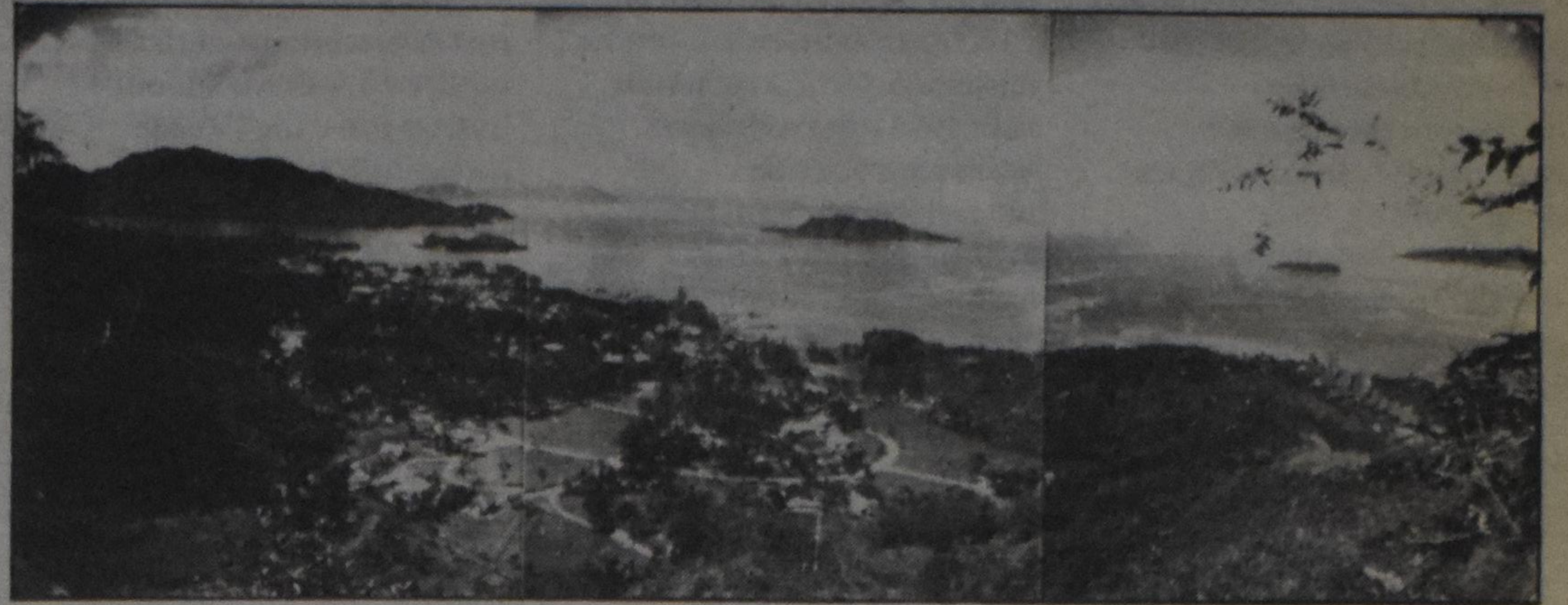
Dat kwam de inhoud misschien niet altijd ten goede,

Het was een knappe prestatie ook al kregen we vaak 5 brieven tegelijk.

Van pure balorigheid gingen we rare dingen doen. Op een avond reden we bij toevallig gebrek aan een jeep met de bulldozer naar de bioscoop en parkeerden het gevaarte vlak voor de ingang zodat niemand de hoofddeur uit kon. We vonden een wrakkig

van maakten laat ik aan uw verbeelding over. Arme Frits werd echter altijd spinnijdig wanneer wij de inheemse versie van zijn naam gebruikten en hij verdubbelde zijn (overigens vruchteloze) pogingen de baboes, die niets van onze lol begrepen, de fijne knepen van onze moedertaal bij te brengen.

Sjacheraars



maar het ging minder om de inhoud dan om het contact.

Als u nu bedenkt dat in het tijdperk van propellervliegtuigen en over een afstand van de halve aardbol een brief er zelden langer dan 10 dagen en soms maar 5 dagen over deed dan begrijpt u dat de militaire post uitstekend werkte. Heel wat beter dan Canada Post vandaag aan de dag. Brieven en pakketten gingen van Amsterdam naar Batavia, dan zo'n 1500 kilometer naar Medan en tenslotte per Dakota en parachute naar Sibolga aan de andere kant van Sumatra.

motorjachtje dat wat opgekalefaterd werd en waarin de monteurs een Chevroletmotor bouwden. Met dit vaartuig bezochten we de kleine eilandjes in de baai en we visten met handgranaten. Enorm, hoeveel vis je op die manier kon vangen.

Arme Frits

Onze jongossen en baboes (inheemse mannen en vrouwen die ons kampement schoonhielden en voor ons wassen en streken) leerden ons Maleis en we konden er aardig mee overweg. Het beroerde was dat het Batakse dialect soms opmerkelijk verschilde van het Maleis dat in Deli gesproken werd. Wij op onze beurt trachtten onze inheemse vrienden in te wijden in de geheimen van de Nederlandse taal en dat gaf soms aanleiding tot grote hilariteit.

Europeanen hebben moeite met de Engelse "th," Chinezen maken van de "r" een "l" en Indonesiërs (evenals Filipinos en Malaysiërs) kunnen de "f" of de "v" niet over hun tong krijgen. Ze maken daar altijd een "p" van. Ik was bijvoorbeeld sersan Pan der Kloet, Piet Van Veghel's naam werd verworden tot Pan Peghel. Maar onze sergeant-geweermaker had het ongeluk gedoopt te zijn met de naam Frits de Visser en wat ze daar

We woonden in een motel-achtig gebouw dicht bij het strand. Toen we van Siantar naar Sibolga verhuisden werden we met gejuich begroet, vooral ook omdat onze kok, Jan de Groot, meekwam. Zoals ik al eerder verteld heb, Jan en zijn keuken waren beroemd over heel Noord Sumatra vanwege zijn kookkunst en zijn ondernemingslust. Doorreizende soldaten kwamen altijd bij ons eten.

Jan sjacherde iedere dag op de markt om verse groenten en fruit te bemachtigen en hij slaagde bijna altijd. Hij had een bloeiende zakenrelatie opgebouwd met de Chinese ondernemers die altijd auto-onderdelen nodig hadden, iets waarvan onze L.T.D. uiteraard een ruime voorraad bezat. De Chinezen wisten altijd wel een manier om aan verse victualien te komen, en er onstond een drukke nering. Natuurlijk was dat niet helemaal in overeenstemming met de militaire reglementen, maar wie daar op lette was een kniesoor. Bovendien, onze commandant, de luitenant Dickhoff, was Jan's meest ijverige supporter.

Wanneer men de knepen van het vak een beetje kende was het in de militaire administratie een koud kunstje om wat

Ed Vanderkloet woont in Rexdale, Ont.

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onderdelen te "organiseren." Daar draaiden we onze hand niet voor om. Hoe kon je nu ooit bewijzen dat een radiateur, een versnellingsbak, een bobine, een rotor of zelfs een hele motor niet voor de legerbehoefte maar voor de Chinese behoeften waren gebruikt? Het was wel niet helemaal zuiver maar we moesten toch eten?

Het gebeurde zelfs eens dat een automonteur van één van de compagnieën van 5-11 RI (5e Bataljon - 11de Regiment Infanterie) dat ook in Sibolga gelegerd was, dringend behoefte had aan een vrachtwagen. Nu wilde het geval dat deze monteur tijdelijk ook als compagnie-kok fungeerde. Jan de Groot arrangeerde een ruilhandel. De monteur-kok kreeg zijn "stukkje vervoer" en wij kregen een maandrantsoen groenten van de compagnie. De infanteristen konden maar niet begrijpen waar die prachtige drie-tonner zo plotseling vandaan kwam. Evenmin waarom het eten de laatste tijd zo abominabel slecht was.

Omdat de luitenant Dickhoff de enige officier in ons onderdeel was, moest hij (zeer tegen z'n zin overigens) eten in de officiers mess van 5-11 RI. De hiërarchie vereiste dat blijkbaar. Maar hij stond er op dat *zijn* eten uit onze keuken kwam. Het verschil in de kwaliteit als wel de kwantiteit tussen zijn voedsel en dat van de andere officieren was opvallend en dit leverde grote jaloezie onder hen op. Een majoor vroeg onze luitenant met een zuur gezicht hoe het toch mogelijk was dat de L.T.D. altijd zulk voortreffelijk eten had. "O," zei Dickhoff met een stalen gezicht, "wij verkopen zo nu en dan wat onderdelen of hele wagens, en met het geld vullen we onze rantsoenen wat aan." Weinig vermoedde de hoofd-officier dat mijnheer Dickhoff de waarheid sprak.

Geestelijk verzorgd

Van het kerkelijk leven kwam niet veel terecht, althans niet in de eerste twee maanden in Sibolga. Nu zou ik mij aan verregaande schijnheiligheid schuldig maken als ik beweerde dat mijn ziel bezweek van sterk verlangen naar een kerkdienst. En toch, na een maand of zo, begon ik het gebrek aan de kerk als een gemis te ervaren, en het verging vele anderen hetzelfde.

Zo nu en dan hield luitenant-kolonel Kroeze, de commandant van 5-11 RI, een preek (geen slechte ook) maar de man had het veel te druk om dat vaak te doen. Na verloop van tijd kreeg het bataljon een geestelijke verzorger in de persoon van Ds. Brummelkamp en dat verloor ons uit ons geestelijk isolement. In Taroetoeng hoorde ik een paar maal Ds. H. de Moor die, als ik me goed herinner, veldpredikant bij 5-10 RI was. Hij werd daar geweldig gewaardeerd, veel meer dan zijn collega in Sibolga die zijn socialistische ideeën niet onder stoelen of banken stak en meende dat wij in Indië alleen maar het koloniale uitbuitingsgezag op de been hielden.

Een dure dood

Er is nog een voorval dat ik u niet mag onthouden. Eén van de jongens van de Huzaren van Boreel, het pantser detachement dat de konvoiritten beschermde, werd in de bergen gedood. Hij heette Piet Blauw geloof ik. Hij zat in de toren van een pantserwagen met het luik open, en een peloppor schoot hem van een overhangende rots door zijn helm. Met militaire eer werd hij in Taroetoeng begraven.

Een maand of wat later kwam een jonge luitenant van de pantsers luid vloekend onze mess binnen. Hij was Piet's commandant geweest, en hij toonde ons een brief van Piet's ouders in Holland. Ze schreven hem dat ze een rekening van het Ministerie van Oorlog hadden gekregen van 45 gulden. Of ze dat maar betalen wilden want er waren een paar soldaten-schoenen zoek in Piet's uitrusting. Het waren de schoenen waarmee hij was begraven. De luitenant was razend "t Is Gode geklaagd," tierde hij, "wat die kantoorbavieren daar in Bandoeng en Den Haag uithalen. Je mag hier best je leven opofferen voor het lieve vaderland, maar het moet vooral niet teveel kosten."

U kunt ons helpen door uw abonnement vooruit te betalen!

Persoverzicht

Carl D. Tuyl



Met heldenmoed en gepoft geld werd onze dollar verdedigd ... en *met* sukses, mogen we vermelden. Niet dat de Canadese dollar gelijk is komen te staan met de Amerikaanse, maar het prijsverschil werd teruggebracht tot een meer normaal niveau. De rente ging omhoog als een gevolg van de verdedigingstaktiek en dat is gevaarlijk in de huidige economische situatie. Alhoewel het moet gezegd worden dat er op het gebied van onze economie allerlei optimistische geluiden te beluisteren vielen. De nieuwe begroting zal naar men meent te weten gericht zijn op het inkorten van het tekort. In doodgewone taal betekent dat, dat U en ik meer belasting zullen moeten gaan betalen. Inleveren maar!

Het percentage werklozen viel voor het eerst sinds vier jaar beneden de tien procent. Dat feit werd door de regering met veel fanfare uitgebuit in de debatten in de Kamer. Vooral onze geliefde Minister voor Werkverschaffing, Flora MacDonald, kon er niet over ophouden, en ook andere Konservatieve kamerleden glommen met een gezicht van aap wat heb je mooie kinderen.

Er is onrust in de provincies over de komende tarievenonderhandelingen met Amerika. Prime Minister Mulroney sprak eerder met de ernst van een bruidegom in ondertrouw over samenwerking met zijn provinciale collega's. Die provinciale collega's beginnen nu echter nattigheid te ruiken en hebben de hoofden samengestoken om hun stem te doen gelden.

In Parijs begint volgende week de bijeenkomst van Frans sprekende naties. Wij zijn vertegenwoordigd door de premiers Bourassa en Hatfield en natuurlijk onze prime minister, die in een interview over deze aangelegenheid er geen twijfel over liet bestaan, wie voor Canada zou spreken tijdens die conferentie — en dat zijn niet de premiers.

En over premier Hatfield gesproken: er wordt voorspeld dat hij op zijn politieke laatste benen loopt. In een anders traditioneel Liberaal stemmend kiesdistrict behaalde tijdens een tussenverkiezing een Konservatieve een klinkende overwinning.

Met de wereldprijzen voor olie ging het als met oliebollenbeslag in een kamer

vol met springende kinderen: naar beneden. Op de oliemarkt in Rotterdam ging de olie voor minder dan de prijs van een rollade. Toch probeert de regering om PetroCanada aan de man te brengen. Dat is geen makkelijke zaak, maar onze Minister voor Energie, Pat Carney reist stad en land af om het koncern van de hand te doen. De dalende olieprijs veroorzaakt chaotische economische toestanden in de landen die afhankelijk zijn van olieverkoop voor het nationale inkomen. Mexico onder anderen verliest tonnen geld.

Ons land rouwde het schrijend leed veroorzaakt door de treinramp nabij Hinton in Alberta. Ten tijde van dit schrijven werd er gespekuleerd over alcoholisme onder het treinpersoneel. Dat is geen nieuw gerucht.

Er was genoeg internationale spanning voor een heel jaar. De verkiezingen in de Filipijnen trokken veel aandacht. Wie het gewonnen heeft of wie het uiteindelijk zal winnen is nog een raadsel. Die verkiezingen zijn net zo eerlijk als het gedrag van een onbekeerde dief. Al met al wordt de Amerikaanse buitenlandse politiek in een zeer moeilijke positie gesteld.

In Haiti was het "opgeruimd staat netjes" en Duvalier ging de laan uit. Zijn gestolen geld waarborgt hem wel ergens een onderkomen. Waarschijnlijk in een ander Afrikaans land, want het was de Europese landen te bar. Die man's vermogen is rood van bloed.

En ook Kameraad Castro liet van zich horen. Hij reorganiseerde zijn regering om ruimte te maken voor modernisering van de Cubaanse economie.

Anatoly Shcharansky, Rusland's doorn-in-het-vlees-rebel, werd vrijgelaten en werd in Israël ontvangen als de verloren zoon uit een bekend verhaal. Men vraagt zich af of dit een soort verzoenend gebaar is van de zijde van de Sovjet Unie.

En dat is het weer voor deze week dan. Het beste nieuws komt echter nog. Ondergetekende werd voor de vierde keer OPA door de behouden aankomst van Marijke Ineke in Bramalea. Moeder en kind maken het wel en OPA voelt de last der jaren vermeerderen. We gedenken het woord in Psalm 128 over de zegen van het zien van kindskinderen.

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Books

Cultural history

The anatomy of an immigrant community

A Furrow Laid Bare, ed. Elsie Navis and Joy Siebring-Wierenga. Neerlandia, Alta.: Neerlandia Historical Society, 1985, 1,021 pp., \$83 + \$4 postage and handling. Reviewed by Eileen Van Ginkel, Toronto, Ontario.

This Neerlandia district history offers a tremendous wealth of information regarding this small agricultural community about 100 miles northwest of Edmonton, Alberta.

The editors wisely chose to carefully organize all of this detail under three main headings: "Historical Framework," "The Generations," and "Community Growth."

The "Historical Framework," gives a chronological account of the area, beginning with a description of the local flora and fauna and a tracing of the native peoples' wanderings in those parts. It then moves on to describe the process through which the land was surveyed to form Townships 61 and 62.

With this introduction in mind, the reader can begin to appreciate the next phase in the district's history — the coming of the Dutch settlers in 1911, who began building on the dream of establishing a farming community which would be free from outside influences to maintain a solidly Dutch, Reformed identity. The development of that community is outlined in this section of the book which covers the depression and WWII years and a period of post-war immigration.

Part Two, "The Generations," introduces the reader to the families who made and continue to make up the Neerlandia community. Every family (insofar as it was possible) which had ever lived in Neerlandia was asked to write a short family history for the book. This collection of personalized accounts gives fascinating insight into the difficulties of early pioneer life especially.

In part three, "Community Growth," the reader begins to get a sense of what life was and is like for those who are part of the unique Neerlandia community. Sub-sections focusing on the development of living conditions, farming and business practices, on church and school, as well as on leisure-time activities, help to broaden one's understanding of Townships 61 and 62.

One drawback is the book's somewhat two-dimensional character. Because almost everyone who played a part in putting it together is directly involved in the community, there is a lack of distance in the writing of the district's history, making it difficult to discern the forest from the trees. A chapter devoted to analyzing the motivations, interpersonal dynamics and uniqueness that make Neerlandia might have provided that missing element.

A Furrow Laid Bare deserves, nevertheless, to be called a monument. The attention to detail, including the many drawings and photographs which enliven the pages, make the book a delight to read.

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